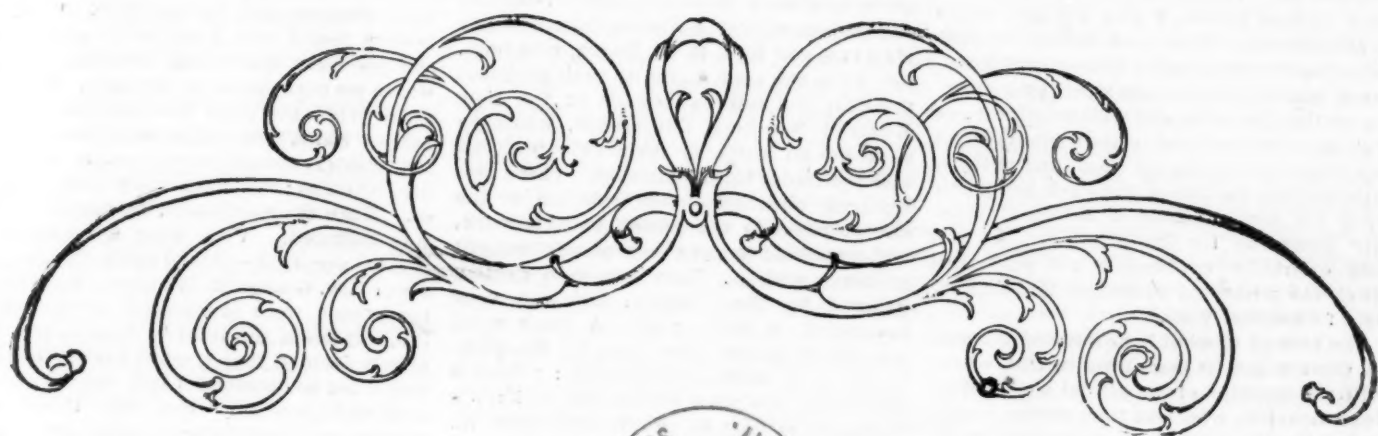


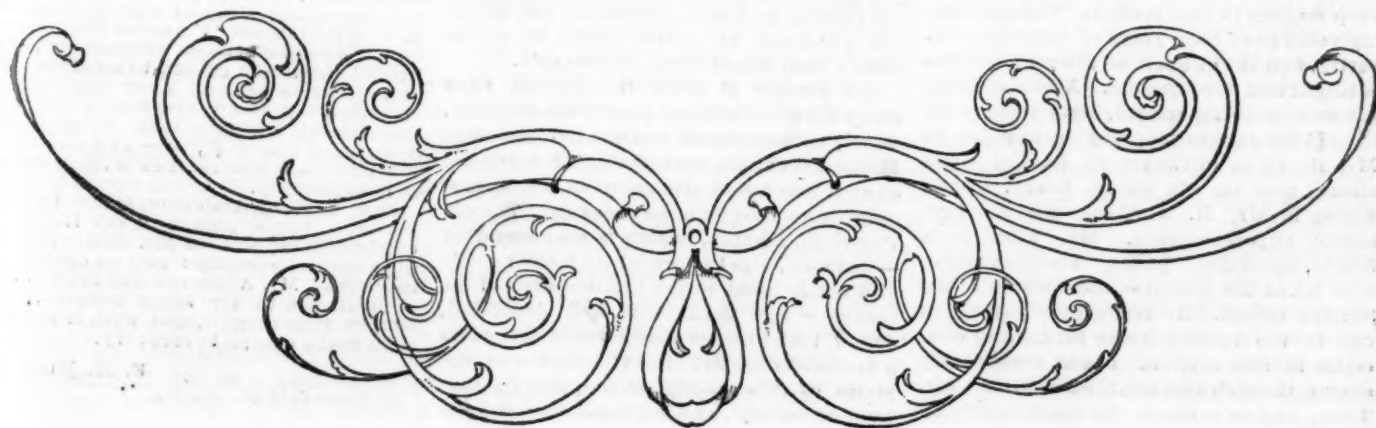
Zion's Herald

WEDNESDAY, MARCH 7, 1906



PRESIDENT AND MRS. L. M. DUNTON

Claflin University



The Field Secretary's Corner

THE service, Sunday evening, Feb. 18, was at Thames St., Newport, Rev. E. W. Burch, pastor. It will be remembered that the First Church had three daughters, of which Thames St. was the second, and Middletown, of which Rev. G. E. Brightman is now pastor, was the third, its birth following within a year after that of Thames St. Owing to Mr. Brightman's very serious illness, I was not able to go to Middletown. Too much cannot be said in praise of this splendid church at Middletown, which has so nobly stood by its pastor during his long and painful illness, as well as of his brethren in the ministry, who have supplied his pulpit from time to time, although the burden of the work has fallen upon his son, a senior in Brown University preparing for the ministry. At the last quarterly conference the presiding elder was requested to return Mr. Brightman for another year.

The history of what is now called Thames St. Church had its beginning in 1854, when, with the sanction of the official board, Rev. John Lovejoy, who was then pastor, began to hold regular Sunday afternoon preaching services in an old schoolhouse in what was called Milburn Court. In 1855, while Rev. Frederick Upham was pastor, Ormando Brooks was appointed to South Newport — an appointment without a house of worship, a church member, or a congregation. His parish was as yet only a part of the old church, and he an assistant to the preacher in charge. During that year the lot on the corner of Thames and Brewer Streets was purchased, and the old dwelling house which stood on the site was fitted for temporary use as a church. April 19, 1856, 27 persons, many of them among the strongest and most prominent of its members, took letters from the parent church and were organized into a new society. Others were soon added by letter, and several were at once received on probation, the society when fully organized including 58 members and probationers. June 7 of that year the first quarterly conference was organized, and thus was born the second child of the parent society, which was christened and is still known by the name of Thames St. Church. In a few years, so rapid was the growth of the society, it was found desirable to build a house of worship. The old building was removed to the rear of the lot and fitted up for a chapel, and the new one was completed, and dedicated by Bishop Jones, Dec. 21, 1866, the entire cost having been provided for by subscription, save \$600, which was subscribed on the day of dedication. In 1873 the old chapel was taken down and a more commodious structure was erected at a cost of \$3,800. During the pastorate of Rev. S. Leader, who came in 1875, the church received the gift of a house and lot for a parsonage from Mrs. Susan Magner, a member of the Congregational Church, who had always taken a deep interest in this society. The succeeding years have been years of varying prosperity, and the outlook at the present time is bright and encouraging. A new parsonage is now being sought, with something like \$5,000 in the treasury to pay for it. Mr. Burch is fortunate in having some strong men on his official board, among whom is Mr. H. A. Titus, his Sunday-school superintendent. Mr. Titus is a bright, up-to-date young business man, who takes his business methods into the Sunday-school. He is a senior partner in one of the largest house furnishing concerns in this section. I was courteously shown through the establishment by Mr. Titus, and saw one of the most tastefully

arranged displays I have ever seen. Instead of the stereotyped rows of furniture and chairs, the goods are as charmingly arranged as in a drawing room, and the utmost neatness prevails from top to bottom.

* *

I may not close without acknowledging here my appreciation of the kindness of these two busy Newport pastors, Rev. C. A. Stenhouse, ever a staunch friend of the HERALD, and Rev. E. W. Burch, who both, though in the very midst of their preparations for the coming session of the New England Southern Conference, willingly gave me so much of their valuable time and assistance in the canvass. These two brethren understand the relation of the church paper to the pastor and his work, and were glad to have their people brought in touch with it. They are each greatly beloved by their people, and are very successful in their work. A truer word was never uttered than that by Mr. Stenhouse in a recent contribution: "Once a subscriber, always a subscriber, to ZION'S HERALD, is true of people who read it; but is not true of subscribers who neglect to read it. Our losses from the subscription list are mainly from the latter." I wish every reader might see these words and ponder them. People sometimes complain that the church paper is dry and uninteresting. May this not be the secret — that they do not read it? The only other possible reason is that they have lost their appetite, if they ever had any, for spiritual things.

* *

Sunday morning, Feb. 25, I preached in old Hope Street, Providence, Rev. A. W. C. Anderson, pastor. What I said in a recent "Corner" concerning Asbury Church is also applicable to Hope Street. Years ago it was in the centre of a prosperous Protestant community, with no other church within a mile and a half. Now, however, there is a different element and a different condition of affairs. The old constituency has been largely displaced by the Roman Catholics, who now have two churches close at hand, and the native born population has been crowded back till but a remnant remains of their former following. The question has been raised since I wrote concerning Asbury: "Ought we to withdraw from these foreign communities? Why not remain and minister unto them?" This would indeed be a splendid work, but it would need special consideration. If Providence Methodism would rise to its opportunity, and some of its wealthy laymen would equip and finance an institutional church, modeled on the Morgan Chapel plan, so successfully carried on in the South End, Boston, merging Asbury and Hope Street possibly into one, such a work might be done; but under present conditions it would seem hopeless. And yet there are always those who love the old church, and who remember the glorious triumphs of former days, to whom such a step would seem unbearable.

The history of Hope St. Church runs away back to the early part of the century, when, some sixteen years after the first Methodist church was dedicated, a second church was found desirable to accommodate those living on the east side. The old Power St. Church, which is still standing — but now, alas! shorn of its former glory and condemned to the ignoble uses of the theatre — was then built, and dedicated, Jan. 1, 1834, and for many years served as a house of worship. So vigorous was the youth of this society, so frequent the seasons of revival, and so numerous the ac-

cessions to its membership, that after fourteen years a third society was organized, and nineteen members went out to become charter members of Mathewson St. Church, now the largest and most prosperous of all the Methodist family. The work of Power St., however, continued to advance under the leadership of the godly men who were both in pulpit and pew. Some of the pastors in this early period of the church's history afterward became well known, not only among Methodists but in the world at large, for of this number were Abel Stevens and Daniel Wise. The first twenty years was a period of more even success than the next twenty, during which we note more of struggle. Several years before the Civil War the interest began to wane, then when war burst upon the country, church work was, in a measure, retarded; still the society held together. When the war closed, the regular work was resumed. Very soon a memorable revival occurred — this during the pastorate of Rev. George M. Hamlen. For a time the people were stimulated by this new life, but again the interest lapsed, and the people decided that a more desirable location must be obtained if this church was to live and prosper. The old Power St. Church was accordingly sold, and steps taken looking to a more desirable site and church. For fourteen months they were without a home, but a site was finally found, and in January, 1874, they began holding services in the vestry of the new church, the audience room being still uncompleted. Thus the close of the second period of twenty years finds them entering upon a new era as the Hope St. Church, in their present location. The church was finally completed and dedicated, Oct. 22, 1874.

The pastorate of Rev. D. A. Jordan was noted for the splendid achievement of raising a debt of \$9,500. The effort to raise this debt was stimulated by Philip H. Durlee, who promised to give a dollar for every dollar paid by the remaining members of the church, one excepted. The largest pledges made outside the membership were those of George W. Butts and Hezekiah Anthony. Then succeeded a series of pastorates filled by worthy men who toiled faithfully and heroically until the middle of the fourth twenty years, when another financial crisis came upon them. A mortgage of \$5,000 had been left on the church parsonage, which gradually increased to \$7,500, through necessary additions made to the parsonage, till the party holding the mortgage insisted on it being transferred to the church. During the years that followed Dr. Jordan's pastorate several of the leading men of financial resources of the church died, removed, or had financial losses — representing a loss of several hundred dollars annually to the church. Their places, financially, were not taken by others. Accordingly the \$7,500, at six per cent. interest, became a constantly increasing and depressing burden to be borne by the heroic people here. This was the situation when, at the request of Dr. E. C. Bass, then presiding elder of this district, Rev. R. C. Miller came. Finances were at a low ebb, the people almost discouraged, and it needed "grit and grace" to meet the crisis. Mr. Miller came, and after studying the situation for two years, finally undertook the almost hopeless task of raising the debt, now about \$7,600 — and succeeded! His pastorate also records a large increase in membership.

Rev. A. W. C. Anderson, whom I remember as a fellow pastor in the East Maine Conference, succeeded Mr. Miller and gave me a cordial reception and co-operation in my work. Mr. Anderson has been afflicted with ill-health for some months, but is slowly regaining it, and will, it is hoped, soon make complete recovery.

F. H. MORGAN.

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Church and Labor in England

THAT the relations between the Nonconformist churches in England and the laboring classes are becoming increasingly friendly, is shown by the fact that nothing in the recent Parliamentary election, according to Dr. John Clifford, has gladdened Free Churchmen more than the great increase in the Labor vote and the return of additional Labor members to the House of Commons. Some of these new Labor representatives are honored members of Nonconformist churches, and others are local preachers, while all are deeply indebted to Free Church principles and life. The fact that the masses of the people have voted in larger numbers than they ever did before, is regarded by Dr. Clifford — a clear-eyed, big-brained leader of organized democracy — as an evangel and a prophecy giving assurance that the better days for working people, of which Charles Mackay sang and Dr. Blaikie wrote, have at last dawned. Very opportune at this time, when labor occupies a front place in the public eye in England, is the appearance of a volume entitled, "Christianity and the Working Classes," which applies itself to the question: Are the English working classes, like the Social Democrats of Germany, rejecting Christianity? In the collaboration of this important volume Mr. George Haw, its editor, has had the assistance of such representatives of labor as Mr. Will Crooke, Mr. Henderson, and Mr. George Lansbury, while the different churches have as their spokesmen Dean Kitchin, Dr. Horton, Canon Barnett, Mr. Silas Hocking, Mr. Bramwell Booth, and Father Adderley. The verdict rendered by these careful students of the labor problem is practically unanimous on two points: first, that the English workers are not hostile to religion or to Christianity; and, second, that they are out of sympathy with the modern church. The criticisms expressed in the book are addressed, not against Christianity, but against Christians. The trouble is found not with religion in the abstract, but with concrete religionists. So far from its being the case that the British workingmen are antagonistic as a class to Christianity, Mr. Bramwell Booth contends

that the workman has progressed educationally, politically and religiously as no other class has done during the past fifteen years, and points with satisfaction to the fact that seventy-five per cent. of the male officers of the Salvation Army were formerly mechanics, operatives and laborers, while 15,000 of the Army's instruments practically to a man belong to the working classes. The institutionalism of the church, however, repels many workmen, since, as Mr. Haw says, workpeople "view ministers as men who are ecclesiastically minded, and the ecclesiastical mind work-people never have been able to understand." It is a lamentable fact that the vast majority of work-people are at present outside the various branches of the Christian Church. Dean Kitchin finds men saying about the church: "It is not what we want;" while Father Adderley declares: "Church of Englandism does not touch one workman in a thousand." The lesson is obvious, that the religion we are to have must be the old Gospel adapted to twentieth-century conditions, and not just a church apparatus which, as one has expressed it, is "a Noah's Ark in the days of modern battle-ships." While men will argue and fight over doctrinal tenets, they have and can have no argument against Christian goodness, grace and love. The people everywhere can be won, not by dogmatism or ecclesiasticism, but by the Spirit of Christ.

Newfoundland's Whaling Declining

THE whaling industry in Newfoundland, which was inaugurated in 1808 and which attained great magnitude in that island, is now sadly declining. This industry is not to be confounded with the better known pursuits which have been described by Dana and Bullen, but a modern enterprise conducted very largely along scientific lines of precise and merciless butchery. The Newfoundlanders, in small but swift steamers, hunt the rorqual or racer whale, the speediest of all the tribes of cetaceans, which hitherto have baffled pursuit. Each steamer carries on its bow a mortar-like cannon, which throws a harpoon with an explosive fired by a time fuse and usually bursting in the interior of the fish, killing it almost instantly. The business became a craze in Newfoundland, and has been greatly overdone, the catches now hardly paying for the maintenance of the numerous factories along the coast to which the whales when caught are brought to be cut up. A large number of the Newfoundland fishermen, however, are not worrying over this situation, since they believe, perhaps mistakenly, that the killing of the whales has been responsible for the lack of cod

and other fishes in the inshore waters, the argument being that the whales feed upon caplin, squid, and other bait fishes, and therefore, when numerous, drive these fishes nearer the coast, where the cod, herring and mackerel follow them; whereas if the bait fishes are not disturbed in the outer waters, they will not approach the shore, and consequently the cod and other commercial fishes will not in that case venture in to shallower areas where they may be caught.

Cutting Steel with Oxygen Gas

INASMUCH as sawing steel is a dangerous process, because of the force required to cut tempered metal and also because of the steel particles which enter the lungs of the workmen, satisfaction will be felt in the announcement, in *La Nature* of Paris, of a process whereby the metal is oxidized by the flame of oxygen gas driven in a thin jet which cuts through the steel or iron with great facility. The new method uses two pipes, moving along the mark to be cut. The first is an oxy-dric pipe which heats the metal red hot, and the second — the point of which is about twenty-five centimetres from the first — emits a jet of oxygen which literally burns the iron. Under these circumstances the operations are quickly performed, the heat does not have time to be dissipated, the metal does not fuse, and the oxide is very fluid and is easily expelled. The results accomplished by the new process appear to be satisfactory, and if by its use numbers of workmen can be saved from the injurious effects suffered under the old method, a great advance will have been made in sanitary service as well as in science.

Industrial Conquest of Peru

PERU, like other portions of South America, has suddenly awakened to the fact that its natural resources are immense, and that it only needs capital and industry to develop them. The people at large are leaving political disputation and are becoming affected by ideas of modern progress. It is true that Peru's geographical position militates against the country's development, since it is accessible only by Cape Horn, or by making long land voyages. The interior of the country largely consists of plateaus, unfavorable for the extension of modern means of communication. The *costa*, or coast zone, is at present the most extensively occupied, but an effort is now being made to develop the practically uninhabited portions of the state, the *sierra* region, formed by mountains and plateaus, and the *montana*, comprising the eastern slopes of the Andes and the plains along the Amazon. In the *sierra* and the *montana* sections vast stores of

mineral wealth are located, but the collection of rubber and other gums furnishes at present most of the activity. Gradually, however, old mines are being transformed by American capital. In 1904 the export trade of Peru showed a considerable increase, and a still stronger proof of Peru's development is found in the very large increase of railroad receipts. Everything shows that Peru is on the straight road to prosperity, if tranquillity and good financial management can only be secured.

Absolutism in Hungary

THE absolutism of the Crown in Hungary is daily taking on more extreme forms. The street sales of all newspapers have been forbidden, and the Government is reported to have in contemplation other measures destined to hinder or destroy the efficiency of the press in reaching the public. In the county governments, which are supposed to be autonomous, oppression continues, public meetings being forbidden. The course of future events in Hungary depends largely on the extent to which the Hungarian people will endure the autocratic measures put into operation by the Crown, which are effectually curtailing or annulling the liberties previously enjoyed. The new commercial treaties between Austria-Hungary and Germany, Italy, Russia and Belgium, which became operative on March 2, through which the dual monarchy enters on a new period of commercial relations with foreign countries, give general satisfaction to the people, and it is probable that they will hold Austria-Hungary together, at least economically, for the period of twelve years during which they endure.

Cruelties of Child Labor

PUBLIC indignation waxes as more and more light is thrown on the subject of child labor. While the condition of children in England is far worse than it is in America, the state of things here is bad enough. The two interests employing the greatest number of children in America are the textile and glass industries. It is estimated by Mr. John Spargo, an expert writer on the subject, that there are in this country 2,250,000 child workers under fifteen years of age. The textile industries rank first, with 13.3 per cent. of their employees under sixteen years of age, of which 60,000 under fourteen are in Southern cotton mills. The glass industry employs 7,000 boys, mostly at night work, and mines give employment to a great number as breakers. The number employed in sweatshops and in home work is beyond estimate. Cheapness, which is the cause alleged for child labor, is an excuse which does not excuse. Cost of production can never be pitted against the value of human life. Among the reforms which Mr. Spargo advocates, in order to curb the evils of child labor and to prevent the slaughter of the innocents that now goes on by wholesale through that poverty which he calls the "Herod of modern civilization," are a better provision of maternity hospitals, the prohibition of the employment of women six weeks before and after childbirth, pensions to

mothers dependent on their earnings, the supplying of pure milk, state and federal inspection of patent "foods," and the absolute prevention of the employment of children under fifteen years of age.

China for the Chinese

THE assertion of the race consciousness of various awakening peoples is now a common note of press comment. The cry that is perhaps at present most full of menace to the Western world is the slogan, "China for the Chinese!" which is being raised all over the Celestial Empire. The promotion of the Shanghai Taotai, Yuan, a notorious official who is regarded as chiefly responsible for the Shanghai riots, to be governor of Pekin, will be generally recognized by the Chinese as an encouragement, if not directly to overt acts of violence against foreigners, at any rate to a kind of foreigner exclusion policy. The new idea is to keep the foreigners at arms' length, without proceeding against them so offensively as to draw down upon Pekin the retribution of a military invasion by the Powers. The country continues in a state of great unrest, and despite the assurances glibly offered by Chinese representatives in different courts of Europe that no danger is threatened to the foreigners, the United States Government is quietly making broad plans for an invasion of China if circumstances demand it, by a force of perhaps of 20,000 troops, mostly infantry. The disaster at Nanchang is directly laid to French Catholics, who became involved in a dispute with the local magistrate. The attempts made by Catholics to exercise civil powers in China — a privilege to which they have no moral right — is the root of much, if not most, of the trouble now threatening the missionaries in China.

International Student Convention

THE Fifth International Convention of the Student Volunteer Movement was held at Nashville, Tenn., Feb. 28 to March 4. The Student Volunteer Movement is furnishing not only workers for service in foreign lands, but also trained missionary leaders for the church at home. Its conventions are held once in a "student generation," that is, every four years. The last convention was held in Toronto in 1902, and was attended by 2,957 delegates. Great enthusiasm has been manifested at Nashville, as is evidenced by the fact that in fifteen minutes the 3,000 student delegates present subscribed over \$84,000 for the prosecution of missionary work. The purpose of the Nashville Convention was fourfold — to bring together students and professors and missionary leaders from all institutions of higher learning in Canada and the United States for helpful association and conference, to consider unitedly the leading problems of the world's evangelization, to gain a vision of the missionary possibilities of the church, and to lead men to enter with greater consecration upon the work of extending the kingdom of Christ among non-Christian nations. Addresses were delivered by some of the ablest missionary speakers of North America and other lands, including Rev.

Drs. A. R. Bartholomew, J. L. Barton, A. J. Brown, Hunter Corbett, John Fox, Charles B. Galloway, F. D. Gamewell, J. F. Goucher, A. W. Halsey, M. J. Kline, H. C. Mabie, R. P. Mackay, W. F. McDowell, F. L. Patton, Judson Smith, J. M. Thoburn, C. R. Watson, and S. M. Zwemer, and by Dr. S. B. Capen, Harlan P. Beach, H. A. Bridgman, H. K. Carroll, Sir Algernon Coote, H. W. Hicks, Karl Fries, Robert E. Speer, Richard C. Morse, S. Earl Taylor, and Hon. H. B. F. Macfarland.

One of the most valuable addresses was that made by Sir Henry Mortimer Durand, the British Ambassador, in which he paid a tribute to the work of missionaries, who do an amount of good "greatly in excess of the alleged harm," and declared that "neither England nor America will take her hands from the plow and abandon the field of foreign missions." He who has been in the Orient, which has an "awful glamour," will hear the East "a calling for many a year." But hard work will be required of the would-be missionary, who like Judson must study and toil laboriously year after year. Very pertinent was Sir Mortimer's caution to the missionary not to be tempted to spiritual pride. The missionary must not stand aloof and condemn the diplomatist, administrator and soldier because their views are not quite the same as his views. The establishment of a bureau of missionary information was recommended by the Ambassador. Col. Frank P. Sellers, of the Brooklyn *Daily Eagle*, gave an interesting address on the "Attitude of the Press toward Missionary Interests." Many other timely themes were presented and discussed in an able, earnest and up-to-date fashion.

Egypt for the Egyptians

WHILE the Arabs of the Yemen region, in a half-intelligent yet dogged way, are raising the cry of, "Arabia for the Arabians!" a small but determined party in the dominions of the Khedive, which are administered by the English, is lifting a standard on which is inscribed the watchword: "Egypt for the Egyptians!" The leader of this party, Moustafa Kamel, is a brilliant young Egyptian orator, educator and journalist, who is seeking to graft European culture upon Mussulman tradition and to awake the national spirit. Moustafa Kamel employs not the method of an armed revolt, but the instrumentalities of reason, debate and argument, and, while continuing his peaceful and legal attacks upon the British occupation, has established a school which aims to give the rising generation a national education and to set before wealthy Egyptians an example which they might do well to imitate. The distinctive feature of the school is an arrangement by which the children of the poor are given the same solid instruction as the children of the rich. The real greatness of Moustafa Kamel's conceptions lies not in their nationalism, but in the effort to induce the Egyptian Mussulmans, proud of their ancient traditions, to accept the modern culture of Europe as a just return for the gift which Arabian learning made to the West in ages past.

THE TORREY AND ALEXANDER MEETINGS

"VENAS."

THE great Torrey-Alexander meeting in Philadelphia, which has been talked of, written about, and speculated concerning, for many weeks by the people of this Quaker City, has passed its first stage, and has made enough of an impression upon the city to warrant us writing about it. Three weeks of the three months' campaign planned have passed. The meetings have been held in the Second Regiment Armory, at Broad Street and Susquehanna Avenue, a building in which seating capacity has been arranged for seven thousand people. Two meetings have been held daily, except on Saturday — the meeting at 3 o'clock in the afternoon being distinctively for Christian people, and Dr. Torrey's messages have been directed specially to them. The first week he preached every afternoon on prayer; the second week his sermons were all on the general topic of personal work by Christians with the unsaved; and the last week he spoke each day on the work of the Holy Spirit. These meetings have been well attended, from three to four thousand people being present each afternoon. In the evening the evangelist's messages have, of course, been to the unsaved. To say that the evening services have been well attended speaks the truth, but only a part of the truth, for if the authorities had permitted it, the place would have been jammed, for each night there are enough people in the street before the Armory trying to get in to more than pack the place.

A word or two about the men conducting this mission, as they have named the meeting. Dr. Torrey faced a trying ordeal when he came to Philadelphia. This city of ours has gained a great deal of unenviable notoriety of late, but withal it is not the most wicked and abandoned city in America. It is rather essentially a church-going city, though like most other places there are not church sittings enough to accommodate the entire city if all should go to church at once. But it is safe to say that by far the most of the people of the city of Philadelphia go to church, Catholic or Protestant, and they know what preaching is. So we were on the curious seat with reference to Dr. Torrey. To find a way through this wall of curiosity to the deeper interest of his audience, was a task from which even such a globe-girdling evangelist as Dr. Torrey might shrink. Yet at the very first meeting he accomplished it. He touched the deeper springs of feeling and transformed what might easily have been a "performance" into a service, the delivery of a message, and a scene of worship. Those who have gone to these meetings expecting oratory have been disappointed. There have been no flights, nor oratorical periods, no passionate appeals to the emotions, no heart breaking stories told with the pathetic abandon of an actor. Torrey is not as dramatic as Chapman, nor so witty as Sam Jones, nor so expository as Campbell-Morgan, nor so emotional as Dr. Munhall, nor so familiar and breezy as Gypsy Smith. He seems to be himself; one can scarcely class him with any evangelist now living. He is not at all like Moody, who had many of the elements of a persuasive, pleading advocate. He is big, solid, massive, dignified. A local newspaper reporter, writing of this phase, says: "So logical and rational is he that one might suspect him of indulging in Euclid for a diversion." In his preaching there appears to be none of the tricks which too many evangelists use to beguile and captivate people. There is just a positive and continual ham-

mering away at the truth, seeking to drive it home with the force of sledge-hammer blows, into the minds and hearts of the hearers, and depending upon it, by the blessing of the Holy Spirit, to accomplish the work of conviction, even to the point of yielding and conversion.

While Mr. Torrey has grown into favor as the days have gone by, Mr. Alexander, his singing associate, leaped into popularity at a single bound. He's truly a wonderful man, this Alexander. "He is a sunbeam from the South," the writer heard some one remark in the meeting. He has the easy, hearty, familiar way of the Southland. His face is continually wreathed in a smile — a smile which somehow lacks that stereotyped expression such smiles usually have. He even scolds his great choir of three thousand singers when they don't sing to suit him, with a smile on his face. He's a wizard, a genius. When he opened the first meeting, in fifteen minutes he absolutely owned the great choir, and the congregation as well. He has a splendid voice, a sort of half-way voice between a baritone and a tenor, although he sings but very little himself. He is not what might be called a great singer, but he is a great leader of others who sing. One goes to the meetings to observe, to enjoy, perhaps even to criticize, and the first thing one knows he is singing as heartily as any other person in the house, and when he looks about everybody else is doing the same. Alexander is nimble of wit, and as nimble of figure; he knows how to put himself *en rapport* with his great chorus, and with the congregation. If this mission were only a musical festival, it would at once be voted a tremendous success. He throws himself into the work of leading song with a perfect frenzy of abandon and enthusiasm. His control over a crowd of seven thousand people is simply wonderful. One evening he was singing the old familiar "God be with you till we meet again." He seemed to be inspired that night, and his inspiration overflowed and touched, seemingly, every man and woman in the great throng. Now the great crowd was singing the verse in a whisper, softly, soothingly, comfortingly, as a mother might sing a lullaby to her sick babe, and then when the chorus came, Alexander's whole manner changed, his face lighted up, his tall and willowy form stretched itself up to the full height of his six feet, his long arms shot out in strong gesture, and away went the crowd singing the opening line of the chorus with great strength and power. The singing is a very large part of the meeting, and is having a great deal to do with its success.

I think, with scarce an exception, those who have been attending these meetings and studying this movement, would all unite in saying that the Torrey-Alexander mission, thus far, has done Philadelphia great good, and is likely, in the two months it has still to run, to accomplish great things for righteousness in our city. Rev. John A. Cass, D. D., assistant pastor of our First Church, Germantown, Philadelphia, and chairman of the devotional committee of the Torrey-Alexander mission, informed the writer that thus far about twelve hundred names of people who have professed conversion have been handed the pastor of the church the convert mentioned as his preference.

What are the elements of success in this great meeting? Surely the measure of success is not in the remarkable character of the preaching. Dr. Torrey is not a great

preacher. His sermons are, in fact, just the kind that can be heard in a hundred thousand Methodist pulpits in America at any time. His texts are plain texts, revival texts, texts which aim at the immediate surrender of the sinner. He is not eloquent, nor dramatic, nor imaginative, nor emotional. There is nothing of the sensational. He speaks plainly, sometimes even bluntly. But he is a good preacher. He is a safe preacher. He emphasizes the great fundamentals of the gospel message — man a great sinner and Jesus Christ a great Saviour, repentance toward God and faith in Jesus Christ, belief in the life and confession with the mouth. He does not berate the church, as too many evangelists do; but he strikes with merciless blows the foibles and follies of the world — the dance, cards, the theatre. He places the standard of Christian life high; he boldly declares that holiness of life is absolutely essential to please God. He does not make it easy. He asks people to stand, but he is not satisfied with this — he asks them to leave their seats and come to the front, where they are carefully instructed. He declares they ought to unite with the church, which is the visible expression of God's presence in the world; and they ought to be workers in the church, for those who work are those who grow. He insists upon a change of heart, a new birth, and a knowledge of that new birth by those in whom it has taken place. These are the very doctrines which have characterized the preaching of Methodism throughout all its history.

It would be hard for one to put his finger on any one feature of the meeting and say: "This is the secret of the success of the mission." The success lies in a number of things. The meetings have been most thoroughly advertised for months. The newspapers of the city have printed columns concerning them day after day for weeks. Great posters have been printed, and some of the theatre bill-boards have given place to these announcements. For a month before the meetings began union prayer meetings were held in every ward in the city, in which for the most part all the churches joined, and special prayer was offered for God's blessing on the Torrey-Alexander mission.

Then there is a magnificent organization — four hundred trained workers, the pick of all the churches — distributed over the house; and it is impossible for any one to show any interest at all and not be approached by one of these workers. There are ushers by the score, who carefully look after the comfort of the crowd. There is absolute discipline. Great crowds have gathered each night in front of the Armory, long before the doors are open. A half-hour before the time for the service to begin the doors swing open, and in surges the crowd. When all the seats are filled the doors are closed, and the aisles are kept clear. No one is allowed to stand during the service, and none are permitted to leave the building during the sermon or the invitation which follows. This all helps. Overflow meetings are held in near-by churches for the benefit of those who cannot get in the Armory.

Then, of course, the choir. That is a wonderful help — perhaps a greater factor in the success of the meeting than anything else. And, best of all, God is present.

Our Philadelphia Methodism, always fervent and evangelistic, is having a very large hand in this work. There are fifteen denominations represented. Out of 400 personal workers, with fifteen denominations to choose from, 195 are Methodists. It is to be hoped we shall have our share of the fruit of the revival in an enlarged and quickened church.

The Haystack Centennial

THIS year the American Board of Commissioners for Foreign Missions, under which cumbersome name the foreign missionary enterprises of our Congregational brethren are being carried forward, is celebrating the "Year of the Haystack Centennial."

The historical reference is to a dramatic and most significant meeting, during a thunder storm, by five students of Williams College, under the shelter of a haystack where they had taken refuge. These young men had been united in their in-

scene is in the Tabernacle Church in Salem, where, on Feb. 6, 1812, five young men were ordained for the first mission which was designed for India. The names of these men are familiar in the annals of the most heroic American pioneer missions. They were Adoniram Judson, Samuel Newell, Gordon Hall, Luther Rice, Samuel Nott.

In the representation of this scene in the Salem church the five young men are kneeling to receive ordination to their divine and peculiar task at the hands of

The centennial year of the Haystack is devoted, according to the policy of the Prudential Committee, to a "Million-dollar Campaign," and fifty cities are being visited by the representatives of the Board in an attempt to reach this end through the securing of an additional hundred thousand dollars by means of this special effort. The Board has brought Dr. Arthur Smith from China to represent it on the public platform. His addresses have been uniformly illuminating and challenging. It is probable that Dr. Smith is as intimately acquainted with the Chinese as any man in any public



Judson Newell Hall Rice Nott

Ordination of the First American Foreign Missionaries at Tabernacle Church, Salem, February 6, 1812

Ordaining Council in the order named DR. MORSE on the left, then Drs. GRIFFIN, SPRING, WOODS and WORCESTER

terest for foreign missions by the enthusiasm and genius of Samuel J. Mills, Jr., son of the famous "Father" Mills, of Torrington, Conn. It was then a daring and undreamed of venture to attempt a mission to heathen lands. These young men, sheltered by the haystack and inspired by the assertion of Mills, "We can do it if we will," not only prayed for such a mission, but dedicated themselves to it. There is hardly a nobler episode in all modern Christian history than the record of the beginning of this movement in Williamstown, out of which grew the organization of a little secret society called "The Brethren," pledged to effect in their own persons a mission to the heathen; the subsequent organization of the Board of Commissioners from the Congregational, Presbyterian and Reformed Churches to support the enterprise; and finally the ordination of the first foreign missionaries. We present a picture of this concluding event in the story. The

five leaders of the Congregational Church of those days, who are, reading toward the right, Drs. Morse, Griffin, Spring, Woods, and Worcester. In this event the prayer-meeting of the haystack found its culmination, the brethren began "to effect a mission to the heathen in their own persons."

Thus the American Board began its work with heroism and consecration of an unusual quality behind it. In process of time the Reformed and Presbyterian Churches established their own boards, and the oldest organization became the agent of the Congregational churches alone. It has been presided over by great men like Mark Hopkins and Richard S. Storrs. Its work has been maintained with remarkable efficiency and power. Its great annual meetings have brought together many of the most famous missionaries of all lands and speakers at home, and have been an inspiration to the Christian people.

position today, and therefore appeals or criticism come from him with unusual authority and force. Dr. Smith has brought both appeal and critical challenge to the Congregational churches of the United States.

From statements made by the officials, we understand that legacies to the American Board have decreased, and contributions from living members of the church have not increased, to such an extent that not only has a debt been incurred, but the Board is not only unable to keep up with the natural expansion of its already inaugurated enterprises, but also is utterly powerless to extend in the least its work in foreign lands. The Board is the agent of the churches, and its officers cannot assume responsibility for indebtedness; therefore, not only is new work impossible and the natural growth of the established mission retarded, but the officers of the Board have decided this year that it cannot send any more missionaries to the

field, and also it is even now considering ways and means by which certain of its missions, for example, that to Micronesia, may be abandoned.

This most disheartening situation comes coincident with the great Nashville meeting of the Student Volunteer movement, and sets before us with a certain element of grim tragedy the fact that our oldest American Foreign Missionary Society, representing the church of the New England colonies, seems to face its most glorious opportunity to carry out the commission of our Lord with fettered hands and shrinking resources. The phenomenon is painful to every Christian heart. Dr. Arthur Smith, on the platform of Tremont Temple, with courage and clearness, has dared a criticism and an appeal which finds a second in the heart of every evangelical Christian irrespective of denominational connections. It would be nothing less than denominational defeat and a Christian tragedy to have the American Board, representing the Congregational churches, retreat in this hour of crisis. Congregational laymen East and West are rich, and growing richer. There is abundant wealth among them. They have not been left out in the distribution of wealth

in this era of prosperity, the equal of which has never been known. It is not for us to attempt an analysis of the causes which led to this situation. There must be reason for it, and there must be an available remedy for the difficulty. Whether it is a lack of evangelical conviction, of personal consecration, or lack of confidence in the American Board (of which we have never heard intimation), it is not for us to say. Certainly this much is clear: the Congregational churches are challenged today by their most devoted and ablest men, of whom Dr. Arthur Smith is surely one, and they cannot, and we believe will not, blink the issue.

This much only is to be clearly said: The arm of the Lord is not shortened that it cannot save. The rich men and women of the Congregational churches have been intrusted not only with the meagre one talent, but with many, and the inevitable retribution of hiding divine gifts in the napkin will fall swiftly and surely. Faithlessness to the commission of the Master means that the gift, and the privilege, and the reward together, will be given to those who are ready to obey the call of the Christ.

A Notable Art Discovery

IN a lecture on the "Mystery of Life" — an address delivered in Dublin in 1868 — Ruskin lays bare the depths of an embittered heart, and he makes a confession so poignant that to this day it strangely moves the reader. Ruskin had been commissioned by the trustees of the National Gallery in London to arrange the Turner drawings in the possession of that gallery, and to prepare for exhibition at the Kensington Museum several hundreds of Turner's studies from nature. He began his work in the full conviction that Turner was the greatest painter which England had produced since Reynolds. Side by side with this conviction was a perfect faith in the power of every great truth of beauty ultimately to prevail.

The exhibition attracted no attention. The room in which the drawings were displayed was always empty. Ruskin, in his despair, came to feel that he had practically wasted the ten years of his life which he had spent in an endeavor to arouse the British nation to an adequate appreciation of the transcendent genius of Turner. "For that," said he, "I did not so much care. . . . But what I did care for was the (to me frightful) discovery, that the most splendid genius in the arts might be permitted by Providence to labor and perish uselessly."

Just thirty-eight years after Ruskin uttered these bewildered words of despair, throngs of people are crowding the building of the Tate Gallery in London at the announcement that more than twenty paintings of Turner which had never before been exhibited have been hung on the walls of that gallery. For fifty years — ever since Turner's death in 1851 — rumor has been magnifying an early report of the existence of hundreds of Turner drawings and scores of Turner paintings packed away, face to the wall, in the cellar or the store-room of the National Gallery

in London. It is a fact that at his death Turner left a prodigious number of drawings, nearly twenty thousand in all, chiefly sketches in water-color. Five years after his death the director of the National Gallery, Sir Charles Eastlake, aided by Ruskin and one or two others, began to consider which of Turner's works should be exhibited. A score or more of "unfinished" oil paintings were stored away as unsuited for public exhibition, owing to what was called their "slightness of execution or their more or less wrecked condition."

The trustees of the National Gallery have recently decided to exhibit these so-called unfinished works. Time has dealt gently with the buried treasures. While London smoke and London fog have begrimed and cruelly defaced the publicly exhibited Turner paintings, a protective coating of dust and soot which can easily be removed has mercifully preserved the underlying colors of these hidden pictures. The art critic of the *London Times* is so hearty in his admiration of the brilliant tints of these canvases that he says the people of the present generation have for the first time seen in its real beauty a Turner painting. These newly exhibited works are styled "unfinished" paintings; but some of them, at least, though technically unfinished, are intellectually complete. The peerless Gilbert Stuart portrait of Washington, which adorns our own Boston Museum of Fine Arts, is also technically an "unfinished" work, but the noble face of this unfinished painting has become the standard portrait of Washington.

The discovery of these paintings of Turner will call renewed attention to the famous picture of that artist which is so brilliant an ornament of our own Boston Museum of Fine Arts. With the complacent disregard of the genuine Boston-

ian for the treasures of his own city, an art lover who for years has worked in the city of Boston spent several days in London recently in a vain search for Turner's "Slave-ship." Curiously enough, although every one of whom he made inquiries in London knew the painting and spoke of it as one of Turner's masterpieces, the inquirer could gain no definite information concerning the whereabouts of this picture. Soon after his return this Bostonian discovered Turner's "Slave-ship" hanging on the walls of the Art Museum in Copley Square. This painting has been a veritable storm centre. Every musician is by nature a Wagnerite or an anti-Wagnerite. Every artist and every art lover is by nature an ardent admirer of Turner or a contemner of Turner and all his works. The war over Turner the artist was furious and stubborn in Ruskin's day, and Ruskin was the leader of the Turner host. There is no mistaking the temper of Ruskin's challenge to the adversary: "There is no test of our acquaintance with nature so absolute and unfailing as the degree of admiration we feel for Turner's painting. Precisely as we are shallow in our knowledge, vulgar in our feeling, and contracted in our view of principles, will the works of this artist be stumbling-blocks or foolishness to us." The "Slave-ship" of our own Boston Museum has always been potent in attracting or repelling men. "I think the noblest sea that Turner ever painted, and, if so, the noblest certainly ever painted by man, is that of 'The Slave-ship,'" said Mr. Ruskin. Mr. George Inness, the American landscape artist, considers it the most villainous piece of claptrap ever painted. "There is nothing in it. It is not even a fine bouquet of color. The color is harsh, disagreeable, and discordant."

With these irreconcilable dicta as a spur, the reader will find his way to the Boston Art Museum and will form his own opinion of the picture. It should be remembered, however, that this painting of Turner, like all his exhibited works, has suffered greatly from the ravages of time. For this sad condition of his works Turner is himself largely to blame. Perhaps no modern painter ever gave less thought to the possible consequences of chemical action upon the various pigments which he selected.

Mr. Ruskin believed with all the sincerity of his earnest nature that true art is rooted in religion and in morals. He is never weary of reiterating that the beauty of true art is a moral beauty, and that no man whose heart is impure can ever become a great artist. Believing, as he did, that Turner's art is true art, and therefore founded on true morality, and therefore a genuine gift of God, the indifference of the British public of his day to this glorious gift came to Ruskin as an overwhelming shock. Could Mr. Ruskin have foreseen the day when artists and critics would vie with men and women of the humbler walks of life in acclaiming these newly recovered works of his great master, his despair would have changed to exultant joy in the discovery of the verity of the faith which had animated his early years — the perfect faith in the power of every great truth of beauty ultimately to prevail.

Makers of a Race

WE adorn our cover this week with the portraits of Dr. and Mrs. L. M. Dunton, of Claflin University, Orangeburg, S. C. Our correspondent's interesting presentation of this institution and its work brings to mind our visit to Orangeburg some years ago. We have no adequate language with which to express our appreciation of what has been and is being done at Claflin University in the development and education of the negro. It is the practical, industrial, intellectual, ethical and spiritual making of a race. Multiply this university all over the Southland, and there would no longer be any race problem. Dr. Dunton is a genius in his work, and his accomplished wife deserves equal credit with him. She has been all over the land securing much needed funds to enable the institution to meet the urgent demands made upon it. High up in the honor list of the men and women who are doing substantial work which will endure as a blessing to mankind, these two co-workers should be lifted.

PERSONALS

—Bishop and Mrs. J. W. Bashford are expected to reach San Francisco about April 18.

—Rev. Thomas Harrison will preach next Monday afternoon at the holiness meeting in Wesleyan Hall at 2 o'clock.

—President Huntington acted as one of the judges at the debate between Dartmouth and Williams Colleges, Monday evening.

—Rev. Dr. C. A. Crane, of People's Temple, is to deliver the Temperance address at the coming session of the New York East Conference.

—We gladly welcome Bishop Moore to our columns, as we shall soon to our hearts. He is to preside over three of our patronizing Conferences.

—Rev. Irving R. Lovejoy, pastor of our church in Eureka, Cal., recently edited, with much credit, by request of the management, a revival edition of the *Daily Herald* of that place.

—Rev. Dr. S. Parkes Cadman, of Brooklyn, lectured in the Methodist Church at Burlington, Vt., Feb. 20, on "Robert Burns." Dr. Cadman is a great favorite with Burlington Methodists, this being his fifth lecture in that city.

—Hon. Samuel W. McCall, member of Congress from the 8th Massachusetts District, will deliver the Commencement address before the graduating classes of Boston University, at Tremont Temple, Wednesday, June 6.

—Rev. Dr. E. A. Blake addressed the Social Union of Newport, R. I., last week, on his impressions of Egypt. Dr. Blake was for years a subscriber to the Egyptian Exploration Fund, and took much interest in the matter when there.

—Mrs. Susan N. Harriman died in Holliston, Dec. 29, 1905, at the age of 91 years, 9 months, and 24 days. She had been a subscriber to *ZION'S HERALD* for sixty-five years, and was a faithful worker in the Methodist Episcopal Church.

—Mrs. Annie Thorpe Helmershausen, widow of Rev. E. A. Helmershausen, died at Malden, March 3, aged 70 years, 11 months. She was buried at Bucksport, Me. She was a woman of unusual graces of Christian character and much beloved. A fitting memoir will soon appear.

—Bishop Neely, whose very important setting forth of the urgent need of funds to carry on Christian work among the large

number of American young men who have gone to Panama to work in various capacities, appears elsewhere, writes: "Pray and write for South America, the most important mission-field for the United States!"

—Miss Florence L. Nichols, writing from Lucknow, India, Feb. 8, says: "Dr. Borden P. Bowne's visit with us has been most delightful. He has been so good to our girls, and they all listen to his chapel talks with the closest interest."

—Miss Emma L. Fall, daughter of Mr. and Mrs. George H. Fall, of Malden (both of whom are attorneys-at-law), now a student at the Law School of Boston University, expects to become a member of the legal profession. Her mother was the first woman to practice before the Massachusetts Supreme Court.

—Rev. Dr. Franklin Hamilton will deliver an illustrated lecture on "Through Ceylon and India to the Roof of the World," at the First Church, Temple St., this city, on Thursday evening, March 15. Illustrations in color will be given from photographs taken by Dr. Hamilton.

—Evan Roberts, the Welsh evangelist, has been, by the will of Mr. Robert Davies, a millionaire philanthropist, given an income of £5 a week for the remainder of his life. Mr. Davies' idea was to enable Mr. Roberts to engage in continuous revival work wherever he felt called upon to go, without having to think too much about the money question.

—In a very interesting illustrated contribution on Jamaica in the *World's Work* for March the writer says: "Captain Baker's business sense is so marvelously good because it is pre-eminently Christian. That is, he knows that others must prosper — if possible, all must prosper — in order to prosper himself. It is little wonder that he is an idol among the people."

—The Hillsboro Bridge (N. H.) Methodist Episcopal Church has presented to Prof. S. J. MacWatters, of Boston University School of Theology, a walnut Chipendale arm-chair, once the property of President Franklin Pierce. Prof. MacWatters gave a recital in Hillsboro, just before he went abroad, and the people gave him this historical chair as a slight token of their esteem.

—Rev. Dr. J. D. Pickles, educational secretary of Massachusetts Sunday-school Association, left on Tuesday for Halifax, N. S., to attend an International Sunday-school Field Workers' Convention. Field workers from all the New England States and Eastern Canada will be present. Dr. Pickles will give an address on "The Claims of the Sunday-school on the Pastor," and will probably preach on Sunday in Halifax.

—Rev. J. P. Kennedy, of Holyoke, announces the death of Miss Lettie S. Bigelow: "She was the daughter of the late Rev. I. B. Bigelow, of the New England Conference, and died in Holyoke, Thursday morning, March 1, after a severe illness of three weeks. She had suffered much, and was glad to be at rest. Had her health and nervous energy been equal to the demands of a brain of unusual power, she would undoubtedly have produced literary work of much value. In spite of her weakness she wrote poems and short stories that were accepted by the leading religious periodicals. A brother, Albert M. Bigelow, of Franklin, survives her. Her funeral occurred in First Church, March 3, at 2:30 P. M."

—The *Philadelphia Record* of Feb. 27 says: "What is known as 'higher criticism' of the Bible and 'modern theology' was the object of a scathing denunciation by Professor Luther T. Townsend, of

Boston Theological Seminary, who addressed the weekly meeting of the Methodist ministers at Wesley Hall yesterday morning on 'Modern Theology.'"

—Rev. J. H. Nutting, for thirty-six years a member of the New England Southern Conference, and for eighteen years of that time chaplain of the State Institutions at Cranston, R. I., died very suddenly, Feb. 20. Just recovering from his recent severe illness, he was hoping soon to resume his work. He was riding out with his wife when he was seized with pain in his head and about the heart. He was taken to a near-by house, but died within an hour. His funeral took place on the Friday following, at the chapel of the Sockanosset school for boys, and was conducted by Presiding Elder A. J. Coultas, assisted by Revs. C. H. Ewer, M. J. Talbot, and Walter Ela. About twenty members of the Conference, all the officers of the institutions who could be spared from duty, 350 members of the boys' school, and many friends completely packed the chapel. An obituary will be furnished later.

—Mrs. Brenton H. Badley is passing the winter months at her mother's country home, "Woodland," near Windsor, Mo. While taking this vacation from her work of lecturing, she is arranging for publication some valuable manuscripts, prepared by Dr. Badley during the last years of his life. It was his intention to publish a volume of autobiographies of the leading men among the native Christians of the church in India. Mrs. Badley will issue a series of small volumes handy to carry, each book to comprise the life story of one native minister written by himself. Joel T. Janvier was Dr. William Butler's assistant in founding the Methodist Mission fifty years ago; Zahur-ul-Haqq was the first convert, baptized by Dr. J. L. Humphrey; Isaac Fieldbrave was the Christian poet of the mission, translator of our hymns and sacred songs for the native church. Dr. Badley literally laid down his life in India for the cause of missions; Mrs. Badley has devoted almost every hour of her life since his death in pleading for India in the churches of America. Two sons are now engaged in the educational work in Lucknow: Brenton Thornburn Badley is the efficient secretary of the North India Conference and professor of English and philosophy in Reid Christian College, Lucknow, India, and Theodore C. is principal of the business department of the college, and preacher in charge of the Lucknow circuit. These young men, still on the sunny side of their thirties, are proving themselves of great value to India Methodism.

BRIEFLETS

There will be a service of unusual interest at People's Temple on the evening of March 18, when Hon. Oliver W. Stewart will speak on some phase of the liquor problem.

The burning, last week, of historic old North College at Wesleyan University, Middletown, has awakened tender and general interest among the alumni and friends of the institution. We devote page 309 to the "story" of the structure, and present a photograph of it.

Daniel T. O'Connell, private secretary of Mayor Fitzgerald of Boston, in an address given in Boston on a recent Sunday, said: "Massachusetts has become a Catholic State, the Celts, the French, the Italians, the Germans, the Portuguese and others coming from foreign shores supplying

numbers which, when joined to the native-born Catholics, form a majority of the people of the State." This may be unwelcome truth to Protestantism, but that does not change the unquestioned fact; and what is taking place in this State is going on throughout New England.

A new edition of the "Land of the Veda," Dr. William Butler's classic volume on India, is to be brought out by Eaton & Mains in time for Jubilee Sunday, May 13. The last two chapters will be rewritten, to bring the results of the mission up to date. It is unusual to republish a book after thirty-four years, but the interest in the India Jubilee has created a demand.

In the character and life of Jesus the Christ is portrayed an ideal so perfect that God cannot surpass it, and so winsome that man cannot resist it—a degree of excellence which overtops humanity's highest thought, and outreaches its strongest desire, something utterly beyond the power of men to invent and within their power to imitate only when they are touched and spiritualized by the Divine grace descending from heaven. Such an ideal is like a pillar of cloud leading on through the passing generations the successive files of humanity's ardent pilgrims. A religion is "worth while" that presents such an ideal as that, and which supplies both the hope of the goal and the help of the grace wherewith to reach it.

The Peace Society of Boston took a new departure, Feb. 27, holding a tea meeting at the Twentieth Century Club rooms. After a social hour, which introduced many distinguished people to one another, Robert Treat Paine, the president, with a brief address on the object of the oldest society in Boston, was followed by Edwin D. Mead, Mrs. Mead, Mr. Trueblood, Rabbi Fleischer, and Rev. Mr. Cummings of Dr. Hale's church, all of whom made brief speeches in the interests of the Society. A chief object put forward was the establishment of a Peace Day in the public schools, the day suggested being May 18. An interesting feature of the occasion was the introduction of three descendants of the original founders of the famous old Peace Society.

According to Dr. Arthur H. Smith, most of the trouble now being made in China is caused by the students returning full of new views from other countries. These aspiring youth are intoxicated with the ideas they have imbibed. They consider everything to be wrong now in China, and they want to put everything right, but they do not know how to do it. They are like men who, for example, would presume to take charge of the Channel fleet without knowing anything of navigation. A period of renaissance in any nation is full of peril. But it is best to wake up, even if one awakes amid troubled dreams, still haunted by the spectres of the night.

Mr. Everett O. Fisk writes: "Chicago, like President Roosevelt and Dr. Banks, is 'strenuous,' and whatever she has failed to accomplish in the past she expects to accomplish in the very near future. In the HERALD for Feb. 21 your 'Special Chicago Correspondent' says: 'It is not generally known that Chicago has the largest number of theological seminaries in its vicinity of any city in the United States,' and mentions seven, including the revived Episcopal Seminary and the projected Roman Catholic Seminary. Boston has in its vicinity eight theological seminaries: Methodist, Baptist, Congregational, Uni-

versalist, Unitarian, Episcopalian, Swedenborgian, and Roman Catholic. It may be true, as your special correspondent says, that 'Chicago cannot well help its destiny as the educational centre of the United States.' We can conceive almost anything possible of a city that has grown two great universities in a short half-century; but how about the 'manifest destiny' of Boston as an educational centre, with Harvard University, Boston University, Tufts College, Boston College (Roman Catholic), Wellesley College, Simmons College, Massachusetts Institute of Technology, and scores of professional schools, high-grade academies and private schools, three-quarters of whose growth has been within the past forty years?"

The Japanese newspapers are said to be advocating the purchase of the Philippines from the United States. The *Yorodsu Hocho* says that the Philippines have cost the United States much money, and that no substantial advantages have been secured. It thinks that Japan would succeed there, America having failed because of racial differences between ruler and ruled, and the long distance which separates the seat of government at Washington from the islands. There is no optimism like that of those who have not tried, and no courage the equal of that which has not yet burned its fingers.

In Springfield, there will meet, on March 16-18, about 400 boys to discuss ways and means of rendering service of the right sort to other fellows. They will represent the 6,000 boys who are members of the Young Men's Christian Associations of Massachusetts and Rhode Island, and this will be the 18th annual gathering of the kind. The general topic of the conference will be "Personal Responsibility." It will be purely a boys' affair, as only boys will hold office, read papers, take part in the discussions, and serve on committees. It is a training school for coming men.

The Board of Managers of the Woman's Home Missionary Society, at their last annual meeting, appointed a standing committee on temperance, and also passed a resolution appealing to each Conference executive board to elect a Conference temperance secretary, and each auxiliary to appoint a temperance secretary, after the method proved practicable by two years' trial in the Pittsburg Conference, giving the auxiliary secretary from three to five minutes at each regular meeting to present items of temperance news, petitions, lines of work, etc., and the Conference secretary opportunity to report her work on district and rally programs. The New England Conference board has appointed Mrs. F. T. Pomeroy, of 243 Maple St., Lynn, to look after this important feature of the work which everybody must heartily approve.

Rev. W. E. Scofield, D. D., pastor of First Church, Greenwich, Conn., in a letter to the editor bearing date of Feb. 26, conveys this encouraging information: "Yesterday 25 of our young people in the Sunday school gave their hearts to God, and I must give my days and nights to their shepherding. The indications are that the New York East Conference will be able to report a great many conversions this year. It has been a year of very close attention to this side of the work by all the pastors. Brooklyn has had a glorious campaign during the past two months among our churches. The Brooklyn Times a week ago had a brief report which said that the total of conversions in that borough would be several thousands."

IN HIS PRESENCE

Honesty

Invocation

Help me to attend now, dear Father, to the claim of a rugged and commonplace virtue! Give me insight to discover the divine quality of my daily life and the sanction of Thy righteousness in every common deed. Forgive every dishonest thought and action of the past in order that my spirit, purified by Thy pardon and grace, may be fitted to apprehend the truth.

Scripture

Lord, who shall sojourn in Thy tabernacle?
Who shall dwell in Thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart.
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor.
In whose eyes a reprobate is despised;
But he honoureth them that fear the Lord.
He that sweareth to his own hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent.
He that doeth these things shall never be moved.
— Psalm 15.

Meditations

I—The Father's Guests

Who are they? And what is their warrant for expecting His continued hospitality? Back of the Father's love, which is the full and final warrant for the hospitality of His tabernacle and temple, lie the worth and the character of His bidden guests. The invitation is to all; whosoever will may come. The guest must prove his worth to abide, however. There must be an inner response in character to match the gracious welcome of the Father.

II—Placing the Reprobate

Just how the reprobate shall be regarded is one of the puzzling moral questions. Shall he be treated as if he were not reprobate? Clearly this would be to lose all sense of distinctions and obliterate the very sanctions of the moral universe. Shall he be hated and utterly cast out to die, uncared for and uncared for? This would be to lose all pity out of life and to suffer the tenderness of the soul to become extinct. He only understands the purpose of God with men who learns to scorn the evil itself, while for the sinner his merciful compassion makes him ready to offer forgiveness and restoration.

III—Changeless Pledges

One of the severest tests of honor is the manner in which we abide by our pledges when we find that we have promised to our own disadvantage. Financial bankruptcy is sometimes the sign of preceding moral bankruptcy. One of the noblest expressions of human worth has been the manner in which men have stood true to their own promises when it has appeared that the promise involved in its faithful performance their own hurt. A pledge is the register of our whole selves, and, when it is once fairly made, the honest man abides by it with his whole being.

Prayer

Our Father, help us to make real in our daily life the practice of common honesty! When we see the faithless and the crafty flourish for a time even at our cost, help us that we may not lose the divineness of honor or our loyalty to the right. Show us the importance of the integrity of our own being. Enable us to preserve it in every transaction and to carry it perfectly through every stress. Through our honorable practice speak Thy word to our fellow-men, and grant that we may not fail by our lapse from the ideal to vindicate the reign of Thy truth over us!

The Sure Foundation

TUNE, "WEBB."

REV. BENJAMIN COPELAND.

A strong and sure Foundation
Is Jesus Christ, the Lord —
Before the world's creation
The Everlasting Word!
His power, supreme, unbounded,
He pledges to His own;
In Him their hope is grounded
Securely as God's throne.

What though the tempest rages?
No harm His cause sustains;
Built on the Rock of Ages,
Unmoved the church remains.
His word shall stand forever,
Nor shall one letter fail:
"The gates of hell shall never
Against my church prevail."

The Rock of our salvation,
To Thee, O Christ, we raise,
In grateful adoration,
The voice of prayer and praise!
To hearts sincere and lowly
Reveal Thy presence here,
Till, numbered with the holy,
In glory we appear.

From God all grace receiving,
Thy saints, below, above,
In Thee, their King, believing,
Shall triumph through Thy love.
One Lord, one faith, confessing,
The world Thy cross shall crown
With glory, honor, blessing,
And infinite renown.

Conference at Orizaba

BISHOP D. H. MOORE.

IT is a happy experience. The first surprise is to find, on leaving Mexico City, a special car set apart for the ministers and their friends. Methodism is eminently sociable, and Mexican Methodists seem to the manner born. The ten hours' ride is delightful in social greetings and in frequent bursts of Christian song. Mexicans take to vocal music as readily as do the Germans. To the accuracy and harmony of the latter they add the gusto of the Africans. The result is ideal. In happy fellowship the company is like such a carful at home — as happy and as noisy.

Now we pass the Church of Our Lady of Guadalupe, and note the votive stone sail erected in full payment of a rich man's vow, in peril by sea, to build a stone ship on her mountain-side, if the Lady would save his vessel. "The d — ashore, the d — a saint was he," and paid his vow with a single sail! Poor human nature! — the same the world over.

Yonder are two immense pyramids, nobody knows how old, which the Government has taken under its protection. The sides of one have been uncovered. These attract many visitors.

Here are great haciendas, or ranches, thousands upon thousands of acres in extent. The owner's palace is surrounded by rows of adobe huts for his peons. There a mounted overseer drives a gang of a hundred to their tasks. Virtual slavery! They cannot leave if they are in debt to the planter. He keeps them in debt, and sells them as chattels with his property. Yet Mexico was first of the nations to abolish slavery! This system of peonage is the most discouraging feature of Mexican civilization. American ownership and management may emancipate these slaves.

Churches everywhere, old and costly, scarcely a new one in a province. And pulque-plants everywhere, huge cactus-like growths, maturing in seven or eight years, yielding their heart's blood to madden men's brains, and then dying. By and by the fibre may prove a richer product than the blood.

But now we sweep out into the mountain's edge and begin the rapid and thrilling descent into the valley. Dizzy

depths below, roaring torrents, precipices, plunging waterfalls, entrancing vistas, great English factories, sweep by; and finally the quivering train halts at the station, and amid the curious throng of natives, welcomed by Presiding elder-pastor Rumbia, we make our way to the queer little street cars, and are wheeled to the centre of the town, where we find Miss Foster's fine school, and, next to it, a private boarding-house, kept by two spinster sisters, in which a comfortable home awaits us, and where from Miss Foster's compound her sister-guests meet us. Nine at the table.

In the patio flowers are now blooming (Feb. 1) and birds singing. Just over the wall a mountain stream rushes tumbling over the vexing rocks. Our table is spread on the porch. We use peppers instead fire.

Down street, near a Catholic church, is ours, and by it a good parsonage. It has been fitted up tastefully by Mexican artists. It is neat and pleasant, and it is full for the opening. Mrs. William Gamble, our Lady Bountiful, of Cincinnati, her sister, Mrs. Dr. Andrews (whose likeness to her father, Dr. William Nast, is striking), of Newark, and their cousin, are welcome visitors. The Lord's Supper is administered with the common cup, and no hesitation on the part of the communicants. Organization is prompt. Reports are ready. It is evident the chair must apply the brakes to connect Thursday with Sunday.

A noisy band goes clanging through the streets, advertising a bull-fight. Alas! for the American tourists — it is they who countenance and support this brutal pastime. Mexico City is to erect at enormous cost an immense amphitheatre, where bulls and horses and men are to be butchered to make Americans a holiday. For shame!

Along the steep side of one of the beetling mountains that overhang the city is a grade made in a single night, up which the French soldiers dragged their guns, in the French invasion, and surprised and routed the Mexicans.

The Cathedral is well worth seeing, and right by its side, under a spreading canvas, with sweet orchestral music,

licensed gambling goes on day and night — 20 per cent. of the winnings to the municipality.

But

Conference Again.

While the Mexican Minutes are being read, look over the missionaries present. Here is a group of pioneers — Butler, Salmans, and Cartwright, heroes all and ready yet for heroic deeds. Mrs. Salmans, whom all love, is here; and Mrs. Cartwright, who as Miss Green won fame in Wesley Hospital, and who now does independent medical work in Leon, and her little Margaret, brighten the session. Dr. F. S. Borton, of our Theological School, teacher, pastor, author, comes next; Rev. Harry Bassett, whose pastorate covers seven of the best years of our English church in the capital; E. W. Gould, of Troy Conference, the able head of things in Pachuca; J. P. Hauser, the new and promising manager of the press (his young wife is by his side, whom all wish well); and McGaire, of the great El Oro mining camp, with his young and efficient helpmate. Good men and — few. That they are good goes without saying; that they are few needs emphasis. Just now Mr. Bassett goes to a district. Where is the man to take up the important English work in Mexico City? Miss Temple and associates from Mexico City, Miss Hewett, of Pachuca, Misses Limberger and Paine, of Pueblo, and Miss Foster, of Orizaba, represent the W. F. M. S. — elect ladies of an elect land. The largely preponderant body of native workers includes such representative men as Valderrama, Velasco, Mendoza, Baez, Lopez, Rumbia, and Garcia — bright, capable, and earnest workers.

The reports are good — with but few exceptions in advance of last year; self-support leaps \$10,000 (Mexican) to \$86,000. Next year the Conference, following a stirring appeal by Dr. Butler, pledges a hearty effort to make it \$100,000.

A brother rises to a question of privilege, and states that a faithful sister, who has been instrumental in starting a church-building project in a mountain village, has come 150 miles, walking more than half the way, to attend Conference and to ask our sympathy and help. A hearty vote invites her to be introduced and gives her the privilege to pass through the body and take a collection. Mrs. Andrews pays her fare home, and Mrs. Gamble gives generously; and, all in all, the old woman carries her church home in her bag.

There is more money for Conference claimants than is needed; and so, out of the surplus, neat stones are provided for the graves of deceased members.

In order to articulate more closely the medical to the other work, a board of visitors is ordered. And now Mr. Valderrama makes an eloquent speech, which is heartily applauded, to the effect that the son and successor in missionary toil of the revered Dr. William Butler should attend the India semi-centennial next fall, and that the Conference has made up a purse to assist in defraying the expense; and he moves that a committee, of which the Bishop shall be one, be appointed to urge upon the missionary authorities the propriety of sending to

that celebration Dr. John W. Butler. This carries by a unanimous rising vote. Dr. Butler's voice is noticeably husky as he attempts to reply.

It is the Saturday afternoon session when Dr. William I. Haven and Gladys enter. Mexican Methodism loves the memory of his father, and loves the American Bible Society which he represents; and the Conferences rise to welcome him. They listen attentively to his able address, and when Miss Gladys is introduced and slips in Spanish her first Conference "speech," they cheer her tumultuously, and informally make her an honorary member of the body.

Sunday is a full day — a soul-cheering love-feast in the morning, a sermon by the Bishop, and the ordinations; in the afternoon memorial services and adjournment; at 6 a sermon in English by the Bishop, and at 7.30 by Rev. E. W. Gould in Spanish.

Next morning, a large party go on an excursion to Vera Cruz. The Bishop would have been with them, but his time limit confines him to our work, and with Dr. Borton he sets off for Tuxtepec, amid the ranches and rubber farms of the tropics.

LIVING TOPICS -- I

The Lumping Together of Higher Critics

"ADJUDICATOR."

[The writer of this article is an eminent Methodist, a scholar of unquestioned reputation, saneness and comprehensiveness, profoundly religious and greatly loved and admired by the church at large. He has consented to express his views, from time to time, on current religious thought, for the enlightenment of our readers, and under a *nom de plume*, of our choosing, to relieve him from misapprehension and controversy. — Editor ZION'S HERALD.]

THE covering of things that differ by a common name, taken in the most ultra and obnoxious sense, is an old trick of the intemperate controversialist. That this trick has not yet been sent to the refuse-heap of cast-off barbarisms and falsities is being abundantly illustrated by recurring comments on higher criticism. Notwithstanding the boasted tolerance and breadth of our age, one is almost reminded, now and then, of the Toplady who, in his infuriate zeal for hyper-Calvinism, refused to see any essential distinction between an Arminian and an atheist.

The mad arbitrariness of lumping higher critics together under a common denunciation might be illustrated in a hundred and one different ways. Suppose, for instance, that, in relation to the great theme of future punishment, the man who totally excludes the thought of such punishment should insist upon putting all who differ from him in the one class of "retributionists," and should go on declaiming against the savagery of "retributionists," as though they all might properly be bound up in one bundle with the extremist who maintains the endless infliction of literal fire. With what just resentment the sane advocate of retribution might exclaim: "This is outrage! I believe indeed that sin which has not been inwardly renounced entails a serious doom, but the crude doctrine of

literal fire I utterly abhor. I could not entertain that measureless horror for a single day; the attempt to harbor it would burn out my faith in the existence of God and shrivel up all the religious sensibilities of my spirit." Suppose, on the other hand, that the stalwart champion of endless torture by literal fire should class all who disagree with him as "anti-retributionists," and then persist in descanting on the wretched laxity and unethical sentimentality of the "anti-retributionists," just as though all who reject his standpoint could properly be bunched together with the extremist who is absolutely intolerant of the notion of future punishment. With what a burst of righteous indignation the sober-minded advocate of retribution might exclaim: "This is senseless defamation! I refuse, it is true, to picture God as differing from a grand inquisitor simply in the infinitude of His resources for torture; but at the same time I utterly condemn the shallow and psychologically impossible theory that the sin which has become imbedded in personal character does not project grievous consequences beyond the limits of this life."

The exploiting of the terms "retributionists" and "anti-retributionists" in the supposed instances affords a fair illustration of the apologetic shift which comes into play in indiscriminate denunciation of higher critics, as though they were simply a band of Bible destroyers and conspirators against faith in the supernatural. Higher criticism cannot possibly be made to stand for just one thing, the moment that term is given a reference to a body of conclusions and not simply to a method or type of investigation. In the latter character it denotes the scientific study of the Bible which is legitimately undertaken when the text has been established by the process called textual or lower criticism. It is another name for literary and historical criticism, and, as is stated in a recent treatise on Theological Encyclopedia, "is occupied with the investigation of the biblical books for the purpose of ascertaining as nearly as may be their authorship, their date, their relation to other writings, whether inside or outside the canon, the degree of their historical trustworthiness, and the special stage which any one of them may represent in the development of biblical religion." From the terms of this definition it is perfectly manifest that "higher criticism," when applied to the results of critical study, must cover countless diversities of opinion. In fact, the diversities must equal the number of the critics who possess the least degree of independent judgment, since in connection with a subject of such immense breadth and complexity it is impossible that two men should agree at every point unless one should be the mere echo or passive imitator of the other.

What is thus dictated by the nature of the case is revealed to be actually the fact by even a casual glance over the field of scholarship. Men whose vocation requires them to engage in the scientific study of the Bible — in other words, to undertake the task of higher criticism — by no means present in their conclusions a homogeneous mass of perversity. They

are ranged along the whole line from rational conservatism to extreme radicalism. To suppose that they can be adequately characterized by a common label is simply ridiculous. As well refuse to discriminate between John and Judas because both were apostles, between Washington and Benedict Arnold because both were Americans, between Elizabeth Fry and Fredegonda because both were noted women, as to make no distinction between Driver and the later Cheyne, between Sanday and Oscar Holtzmann, between Harnack and Van Manen, between Briggs and Schmidt, or even between Jülicher and Schmiedel. In employing this illustration we, of course, do not intend to contrast the critics with one another in point of moral character, but only in respect of critical animus and conclusions.

We use stronger language than is agreeable to our habitual mood, but yet language judiciously ordered and carefully restricted to the requirements of the situation. The trick, or blunder, of lumping higher critics together for indiscriminate censure, has become horribly stale. It is a downright disgrace. No one should longer indulge in it who is not ready to make a glaring exposure of his intellectual shallowness and his shabby disregard for the demands of truthfulness.

PARENTS SHOULD AWAKE

A PARENT.

IS it not time for the parents of this commonwealth to awake to the danger which threatens their children? Especially in Boston and the other cities and towns which vote for the sale of liquor.

A bill is now before the State Legislature which has been presented year after year, asking that the hours in which intoxicating liquors may be legally sold, be extended to midnight. Thinly disguised, by specious words, this bill is a special plea that a certain number of the most destructive class of liquor-sellers may have another hour in every twenty-four, in which they may entrap the young and thoughtless to their ruin. The hour between eleven and twelve at night is especially dangerous to young men and women who attend theatres and social gatherings, where — as is the case in Boston — it is so much the custom to have a hotel supper afterwards. The temptation to drinking and drunkenness is especially strong at such times and under such conditions.

Parents should rouse themselves, and protest to their representatives in the State House against this most pernicious bill becoming a law. Now is the time to write. The liquor-dealers interested in its passage are doing their best to push it through, and unless those interested in the safety of the young exert themselves to defeat it, on them must rest the blame if the rum fiend gains its coveted hour in which to do its most deadly work. And no man knoweth whose son or daughter may fall a victim. Certainly many hundreds are destroyed in this State even under present conditions.

Young people of both sexes are constantly leaving their homes in country towns for the purpose of finding work in the large cities. The restrictions and protection of home life being thus suddenly removed, the newness of the conditions in which they find themselves may cause them to fall an easy prey to the numerous enemies which ever stand ready to destroy. Foremost of these enemies stands the liquor trade, always on the alert, constantly clamoring for more victims and fresh opportunities to secure them.

Clafin University

REV. GEORGE F. DURGIN.

CLAFLIN UNIVERSITY is a perfect marvel of industry, good order, and achievements. Here the rawest material is taken, and the product is such as would be an honor to any school. Our days here gave us a Sunday, a holiday, and the regular school work. Thus we saw the 700 students and the 40 professors and instructors in their several relations, including a most delightful teachers' reception given on one of those evenings.

Rev. L. M. Dunton, D. D., and Mrs. Dunton have gathered, organized, and established a really great school, in the midst of which they are loved, trusted, and followed as are few leaders; but this is only their due after twenty-four years of the most self-sacrificing, hard work. Until ten years ago this school was in connection with the State College, and was, in part, supported by South Carolina. When the separation came, Clafin was left with one small building, scant equipment, and the prophecy of early failure. Dr. and Mrs. Dunton determined that there should be no

thirty days for the payment of his bills. During all these years these faithful leaders and workers have lived in the main building, in public, at the call of every one — not being served, but serving. Northern friends will be glad to know that they are



W. L. BULKLEY HENRY PEARSON S. R. YOUNGBLOOD JOSHUA H. JONES
PROFESSORS IN CLAFLIN UNIVERSITY

to build, this spring, a private cottage on grounds just north of the university buildings. Dr. Dunton is an expert executive, a successful financier, and an easy, happy director of the greatest variety of labors.

keeper, general manager, teacher, and students' counselor. For several years she has held the office of financial agent, and has personally solicited a large part of the money that has been raised. The quartet which has traveled from Boston to San Francisco and sung into existence the Manual Trade building and equipment, worth \$50,000, has been trained by her. One of the dining-rooms has been beautiful.

ly decorated by her brush; a large and artistic curtain for the chapel stage has been painted; life at Clafin has been enriched by many touches that never get into the records. Under such leadership failure has been impossible, and by it success is explained. That both the laborers and the labors are appreciated is in evidence in many facts, some of which I state:

Driving about Orangeburg with Dr. Dunton, I noticed how men of all grades and of both colors greeted him with the greatest respect. People from the town, as well as the students, came to him for counsel. One student said: "Dr. Dunton is the good father of all South Carolina. At the opening of this school year Dr. Dunton sent his resignation to the Society, whereupon every leading colored man in the South Carolina Conference petitioned for his retention, and the Conference passed two sets of resolutions asking him to remain. This concerning the only white member of the

Conference, and among ambitious colored men, is very significant. The resignation has not been accepted. It should not be at present for the work needs a few more years to complete it. A heating plant is to be put in this year, toward which \$3,000 is already secured. A new boys' dormitory is a necessity. This must cost \$30,000. Already \$6,000 is in hand, but \$14,000 must be raised before the work can be begun. A recent gift of \$5,000 or more makes possible a memorial building of some kind. A music building and a science and normal building are greatly needed. When these are built, the beautiful grounds will be excellently equipped, and Dr. Dunton's work will be well finished.

Clafin is a veritable beehive of industry. Neither on Sunday, holiday, nor work day was there any noise or apparent waste of time. The teachers seem to be in this work for its real values, and are putting heart into every department. Prof. Geo. L. Noyes, a New Hampshire man and a graduate of Wesleyan, has been vice-president and dean of the literary department for five years, and has built the work up to a high grade. Doing good work under



MAIN BUILDING, CLAFLIN UNIVERSITY

failure, and went to work for success. During these ten years almost a miracle has been accomplished. There are now good grounds, good buildings, excellent equipment in the industrial department, and large plans for the immediate future, with part of the expense of some needed new buildings already provided. No appropriations have ever been made for buildings by the Freedmen's Aid Society. Dr. and Mrs. Dunton have raised for build-

There is no apparent show of authority, but there is a prompt and implicit obedience to him manifest everywhere. One of the colored professors said to me: "Dr. Dunton is back of everything, and he is the credit." One of the Southern whites, in the town, told me: "We have no trouble from Clafin students, and I doubt if so many white students could be gotten together under one management and be so well behaved and successful."



F. I. WILSON H. A. MARSHALL A. C. JACOBS J. C. STONEY
GRADUATES OF UNIVERSITY

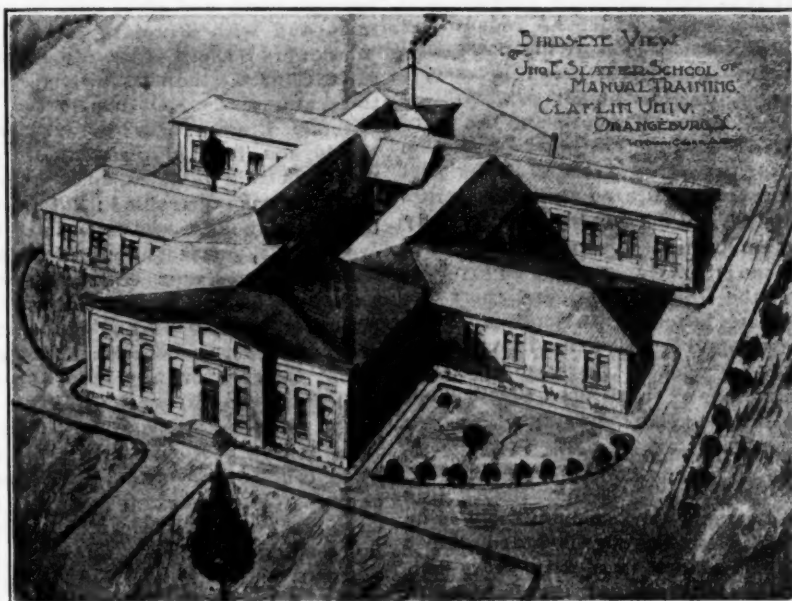
ings and running expenses \$120,000, nearly all in the last ten years. So well has all this work been done that there is no debt, and no creditor has ever waited beyond

To divide between these two leaders is unfair, for they are one — and each is the one. Mrs. Dunton is most capable and versatile. For years she has been house-

him are Prof. Gould from Maine, who has mathematics; Prof. W. W. Scott, son of Rev. T. J. Scott, who was a missionary for our church in India for forty-three years, who has the science work; Miss Parlin, of Natick, Mass.; and a number of efficient colored teachers, prominent among whom are Prof. J. E. Wallace, who is doing splendid work in English, and Miss H. A. Marshall, who has charge of the music—and such singing as we heard was sufficient evidence of her ability and thoroughness. Prof. W. W. Cooke, dean of the Manual Trade school, is a colored man of very marked ability, both as workman and manager, and is an architect whose skill is taken advantage of by the best white citizens of the town. He took post graduate work at Massachusetts Institute of Technology. He has under him a corps of capable instructors, all colored. Prof. A. E. Bythewood has a model printing department. The Louise Soules Home for self-boarding for girls has a fine new building, well arranged, but needing more equipment. This is in charge of Miss E. R. Bowler, who has indomitable energy and accomplishes many things. Her assistant is Miss Icie Norris. Both are colored. The policy of the school is to employ as many colored teachers and workers as possible. The Woman's Home Missionary Society has a good house on the grounds, where educational sewing is taught by Miss Adah J. Crotzer, dress-making by Miss Katherine Krape, and cooking by Miss Mabel H. Burnham, all of whom have been students in the Y. W. C. A. Training School in Boston. Good practical work is being done for every girl who studies in Claflin. These young ladies

now from among its own graduates. Tuskegee's best work—its farming—is superintended by a Claflin graduate, and one or more other teachers are there. In other prominent institutions of learning Claflin has at least thirty teachers. The principals of all the leading colored schools in South

sions have numbered 2,500. Eight days in January, this year, were given to revival work, and 144 young people professed conversion. This has been the annual custom. Dr. Dunton is his own evangelist, never having called in any outside help. Dean Brown assisted him this year. Dr. Dunton



MANUAL TRADE BUILDING

Carolina, and all the teachers of the Orangeburg colored schools, are graduates of Claflin.

The South Carolina Conference is the leading Conference of the Methodist Episcopal Church in the South, and raises the largest amount of money for

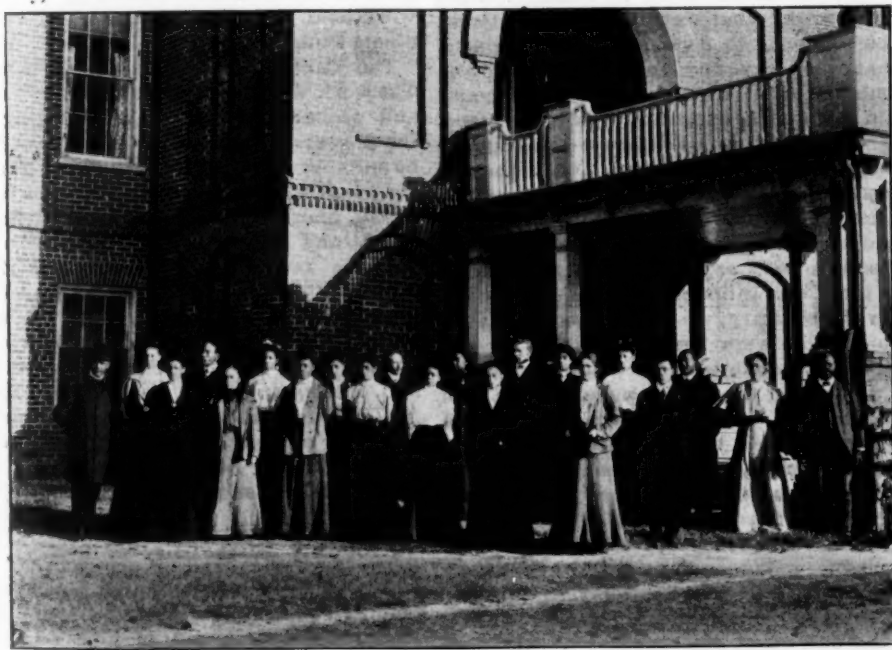
keeps a list of all the converts, frequently calls this roll in chapel, has converts' classes, and aims for development along this line as on other lines.

One special fact in the good work done is that in all these years not one case of immorality has been known among the students who live on the campus. The assertion that the negro cannot be educated, and that it does not pay to educate him, is further answered in some things that occur at Claflin. Boys and girls whose parents have had some education are in grades at the age of nine or ten years with those of the first generation to seek an education who are twice or more their age, and the former are doing the better work. Claflin has four years in college, four in college preparatory, four in normal, and eight in grammar departments. Degrees are conferred. The requirements in literary work are made to conform to those prevailing in white colleges. The number of students, ranking at 90 or more, is this year more than double that of last year, and is now more than one-third the enrollment of the school.

In general and in every particular Claflin University gave us an excellent inspiration of its own work and of the educational possibilities of the colored race.

Stewards of the Mysteries of God

ONE of the significant names given by Paul to the ministers of Jesus Christ is, "stewards of the mysteries of God." It carries with it a profound meaning. Some men are stewards of wealth and some of documents and some are stewards of trust funds, but here are men who are stewards of the mysteries of God! The deep, even the inscrutable things, are committed to them for safe keeping. The unsearchable things, the unsearchable things, as well as the things that are plainly revealed, are delivered to them as a sacred trust. The mysteries are a trust! We are to accept them as coming from the Father. We are to hold to them as well as to the plain teaching of the Word. As "stewards of the mysteries" we are to guard them against all attacks of atheists, skeptics and critical iconoclasts, and stand faithfully by that which has been committed to us, or the Word of the living God will perish from the earth. — *United Presbyterian.*



TWENTY-ONE GRADUATES OF CLAFLIN
Now teaching in the University

would like to have some New England society send them a barrel of such clothing as can be used among these colored girls.

A new department, the John C. Martin Divinity School, has been made possible this year by the wish of the man whose name it bears, and who has promised an annual gift to support it. Rev. A. S. J. Brown, D. D., a graduate of one of the Freedmen's Aid colleges and of Gammon Theological School, is dean, and Miss J. E. Story (colored) is preceptress. Students' rooms and dining-room would do credit to a white school.

When one attempts to write of the achievements already made, there is so much to say that selections only must be stated, and briefly. Claflin has 25 teachers

Freedmen's Aid of any Conference in Methodism, except the Rock River. All this because this Conference has the largest number of Claflin students in its ministry. The total attendance has been about 6,000, of whom 500 have been graduated, of which number only three are known to have made a failure in life and work. Extreme poverty occasions the difference between the total attendance and the number who remain to graduate. One typical case came to our notice by accident. The son of a preacher, himself desiring to become a preacher, only seventeen years old, and a very promising lad, is facing the probability of having to leave school. Thirty dollars would enable him to finish the year. The known cases of good genuine conver-

Panama

BISHOP T. B. NEELY.

IT is true that the Canal Zone, through which the Isthmian Canal will run, is not owned by the United States in fee simple, but it is, nevertheless, a possession of the United States under an indefinitely continuing lease. Though the possession is under the form of an unending lease, it is, however, practically a part of the United States of America. The laws and usages of the United States, modified by an equitable regard for the prior rights of individual occupants of the soil, are in full force across the Isthmus, and the Stars and Stripes fly from ocean to ocean at this point. The Canal Zone is, to all intents and purposes, a part of the United States, and there the United States is actually in South America, and hence has become a South American power.

The language of the United States is becoming, or indeed is already, the

Dominant Tongue.

From Cristobal and Colon on the Atlantic coast to Panama and Ancon on the Pacific side, the English language is heard almost everywhere. More than fifty years ago many Americans crossed the Isthmus to reach the gold of California. Then the railroad, which was an American enterprise, helped to make the language pass current. The educated native frequently speaks English. Some of them were educated in the United States, and commercial relations made the language a necessity.

Then when the French brought multitudes of the Jamaica negroes to dig the Canal, these colored people brought two things, one of which was Protestantism, and the other the English tongue, which they use with the British intonation. English, however, has been emphasized and made permanent by the coming of thousands of Americans to construct the Isthmian Canal. Already there are more than 2,500 Americans on the Canal Zone, and more are coming. These Americans are answering the question:

Can Americans Live on the Isthmus?

To live on the Isthmus of Panama is far from an impossibility. Some Americans have lived on the Isthmus for many years. A Frenchman who had been a resident in Panama for a long time declared that it was one of the most healthful cities in the world, and held himself ready to prove the statement by statistics. We are not prepared to affirm that his assertion is absolutely correct, for we all have heard of yellow fever epidemics; but many of the conditions which breed disease can be corrected. Cleanliness on the part of individuals and carefulness on the part of authorities can change the conditions.

The sanitary corps of the Canal government has been working hard, and has accomplished much. All houses are frequently fumigated with a chemical that kills mosquito-life in its various forms. Sewers have been constructed to give underground drainage, and water-pipes have been laid, making it possible for every house to be furnished with good water brought from the interior. The necessary tearing up of the streets to make these improvements probably aggravated fever conditions for a time, but now the streets are being well paved with a smooth pavement that may be flushed and cleansed every day. Even the mosquito is said to be less numerous. As these efforts at sanitation go on, it would seem reasonable to expect that the new Panama will deserve a better reputation than the old, and that it will become a fairly safe place to live.

The Religious Conditions

on the Isthmus of Panama have been, and are, most distressing. A year ago we spent between seven and eight days on the Isthmus, and with Secretary Carroll, of the Missionary Society of the Methodist Episcopal Church, studied the religious conditions and needs. Of course the Roman Catholic Church was everywhere. The Wesleyans had followed their colored members from Jamaica, and the Church of England was represented; but the work of both these bodies was essentially for colored people, and just about the time of our visit, some persons connected with the Salvation Army came from the British West Indies and worked among the negroes; but there was not an American Protestant Church, or any other kind of a Protestant church, for the whites.

Into these conditions came the American. He was in a new and trying climate and amid crude social forms, but without his church. After working through the hot days, the young American had no church, no reading-room, and no other proper place to which he could go at night and receive a mental and moral uplift; but, on the other hand, innumerable drinking saloons, gambling places, and other vicious resorts strongly appealed to him. It is true the Canal government prohibited gambling within the Zone, but many of the Americans lived outside the limits, and it was easy to cross the line, particularly in the vicinity of Colon and Panama.

That was the state of affairs during the week, but it was worse on Sunday. Free from work, what was there to counteract the tendency to degeneration? It meant that when a young American went to the Isthmus he left his church behind him, and did not find a duplicate to take its place. His church going habits were in danger of being hopelessly ruptured. With the old restraining influences no longer around him, irreligion, intemperance, and vice had a great advantage, and the probabilities were very apparent. That all yielded to these evil influences, we do not assert. On the contrary, we came in contact with some who were firmly standing by the right, and, doubtless, there were others.

Something of a religious character was needed, and needed at once. Delay was dangerous. So we determined to act at once. We preached in the chapel of the government hospital at Ancon, where some laymen had sustained a Sunday service. Having completed the service, we provided for a Sunday school, and announced our purpose to establish on the Isthmus a mission of the Methodist Episcopal Church.

As there was no preacher we could at that time bring from the United States, Dr. Thomas B. Wood was taken temporarily from Lima, and, at the session of the North Andes Mission, held in 1905, he was announced as preacher in charge of Panama, with "two to be supplied." Thus the Methodist Episcopal Church was the

First American Protestant Church

to occupy the Isthmus. It had a right to be there, and, as an aggressive, pioneer church, it ought to be there first. As it followed the early settlers to the Western frontier of the United States, it was its duty to follow Americans to this new American possession and keep them under the influence of the pure Gospel.

Technically, it is a foreign field, for it is outside the United States; but practically it is in the nature of a home mission, for the people we seek are mainly Americans and the territory is under American con-

trol. The colored people are looked after by the Wesleyans, and, as they followed them from Jamaica, it would be unfair for us to interfere with their constituency. The Americans and the Spanish especially need our influence.

If thousands of young American men were located anywhere in the United States where they were without church privileges, a great cry would go up over the country and a great effort would be made to build them a church and get them a preacher. Such a case actually exists on the American section of the Isthmus of Panama, only in that hot country, with the conditions already indicated, the need is infinitely greater, and the need should be met at once.

Dr. Wood has been holding preaching services at eight or nine points across the Isthmus, all being in English, excepting in the city of Panama, where Spanish services have been held and a small Sunday-school formed. There has been gathered the nucleus of a membership in both English and Spanish. Rev. John C. Eckels, recently of the Southern California Conference, has been appointed to the work on the Isthmus, and is presumably on the field at this time. There is need, however, for two or three English preachers, and for one to preach in Spanish.

The Methodist Episcopal Church has the honor of being the first American church to place a mission on the Isthmus of Panama; but unless it promptly and strongly sustains the movement, some of the glory will depart. Already a preacher of the Southern Baptist Convention has reached the field, and others will seek to enter. Of course the Roman Catholics are not idle. They have an English-speaking priest at work, and, it is understood, are expecting others from the United States.

The Canal will not be dug in a day. The work will not be finished in five years, and probably not in ten, and, during all these years, thousands of Americans will be employed as officials, engineers, clerks, etc.; and when the Canal has been completed, many will remain in its management, and others will settle down in Panama and at other points. The Zone will continue to speak English, and continue to be American. Panama will still be there, and a far greater city than ever before. This the Panamanians perceive, and, consequently, are holding on to their property or greatly advancing the prices.

We do not ask money at this time to build churches here and there over the forty-seven miles across the Isthmus, but we do need a

Property in the City of Panama,

where we can have a church, a school, a reading-room, and a headquarters for our work on the Zone, and perhaps on other sections of the Republic of Panama. It is difficult to get property at any price in the city, and it is difficult to rent property for more than a month at a time; but just at this time a desirable location can be secured if the money is forthcoming. Prompt action must be taken, or the opportunity will be lost. Twenty thousand dollars might give us a lot and plain building.

The Missionary Board has no money to appropriate, and, therefore, there must be an appeal for special gifts for property, and also for the support of the missionaries and for the work generally. People who do not care for foreign missions can give to this as practically a home mission; and those who do not care for missions among the Spanish may contribute for the benefit of the Americans.

Contributions may be sent to Bishop Thomas B. Neely, Calle General Guido 492, Buenos Aires, Argentina.

THE FAMILY DEPARTMENT

Patience

FRANK WALCOTT HUTT

I know him best where there are hills to climb,
Long, desert ways to pass, a cross to bear,
Some drudging, unalluring part to share
Along the rough and common ways of time.

I could not picture him at rest, in ease,
Waiting for storms to pass beside his road;
I know him best with Sorrow for his goad
Amid the conflict's ceaseless ministries.

I cannot picture him content in calm,
Or glad of any hour's surcease from care;
I know him best with Work his daily prayer,
With the long round of Toil his endless psalm.

Thoughts for the Thoughtful

I built a chimney for a comrade old,
I did the service not for hope or hire,
And then I traveled on in winter's cold.
Yet all the day I glowed before the fire.

— Edwin Markham.

There is no anodyne for heart-sorrow like
ministry to others. — Rev. F. B. Meyer.

The age is served by all who live wisely,
worthily and well. These serve like stars,
or like the humble lamps of the street —
by simply shining. — Rev. Charles G. Ames.

The ventures of faith are ever rewarded.
We cannot set our expectations too high.
What we dare scarcely hope now, we shall
some day remember. — Alexander MacLaren,
D. D.

We would do well to get our kindnesses
done while they will do good, giving cheer
and encouragement, and not keeping them
back till there is no need for them. — J. R.
Miller, D. D.

Life is not victory, but battle. Fight on,
fight on! The perfect character shall come
at last. What will it be to fight no more?
Shall we then forget the battles? Shall we
then forget our sins? Why should we?
Hated, renounced, subdued, let them hang
on the walls of memory like the shields of
vanquished enemies. Be patient a little
longer. By and by in our hushed and
waiting chambers, each in his turn, we
shall hear the sunset gun. — Roswell
Dwight Hitchcock, D. D.

A certain great teacher of singing was
once asked how his most promising pupil
was getting on. "Tolerably well," said
he; "her mechanical execution is almost
perfect. She has full control of her voice
and knows all the outside of her art. But
she lacks soul, and she will have to suffer
before she can get it. If only something
would break her heart, she would be the
greatest singer in Europe." It is just as
true of the spiritual life; it runs deepest
where some great convulsion of sorrow has
broken out a channel. The richest and
fullest life seems often to be possible only
to those who have mourned. — William H.
Lyon.

Every lover of music knows Mendels-
sohn's "Songs without Words." My life
as a Christian is to be a "sermon without
words." I may put Bible texts upon the
walls of my house, or have them lying,
beautifully illuminated, between the pages
of my devotional books; but if my whole
daily life were manifestly a following of
my Lord, I would make myself a text for
other eyes to read; a far more effective
way, after all, of showing to every friend

and visitor "whose I am and whom I
serve." I would seek to be not merely a
Naphtali, "giving goodly words," but a
Joseph, "a fruitful bough, whose branches
go over the wall." — Rev. G. H. Knight.

Faith is constructive, and creates even
that in which it believes. The future is
always molded out of the inner thought
and convictions. It is created by the power
of thought brought to bear on it, and ac-
cording to the quality of this thought is it
made noble or ignoble. Let one lift up his
heart. Let him realize that it rests within
his own choice to be a partaker of the
divine life. Let him realize that as a par-
taker in that life he shares in the invinci-
bleness of spirit. The affirmation, "I
can do all things through Christ which
strengtheneth me," is as unalterably true
as are the processes of the multiplication
table. Life is, indeed, as Dr. Ames well
says, a divine manifestation, and thus it is
full of glory, of power, of infinite energy
and exaltation. In these mental conditions
every day has its high results, every hour
its definite achievement, helping to confirm
us in the possession and the enjoyment of
all that is best in us. "To share the life of
God and to know that we share it" — to be
thus "placed beyond doubt" — is to live,
here and now, the life of Immortality. —
From "The Outlook Beautiful," by LILIAN
WHITING.

I once heard, from the lips of a beloved
pastor, a beautiful illustration. A natural-
ist one day was studying a cocoon, in
which a butterfly was struggling to be
free. He heard it beating against the sides

of its little prison, and his heart went out
in pity for the helpless creature. Taking a
tiny lancet he cut away the fragile walls
and released the little captive. But to his
amazement it was not the beautiful crea-
ture that he had expected to see. It lay
struggling upon the table, unable to walk,
unable to fly, a helpless, unlovely object.
In place of the gorgeously colored wings
that he had expected to see, were weak,
shriveled members. What was the matter
with this creature that should have been so
fair? The prison gates had been opened
too soon, the obstacle had been removed
before the struggler had developed suffi-
ciently through struggling to be ready for
its glorious flight into the sunshiny skies
and among the perfumed flowers. O God,
when the walls seem to close about us,
when we struggle and agonize to be free,
when Thou dost not cut away the barriers,
is it not because, in Thine infinite wisdom,
Thou dost see that we are weak and dost
want us to become strong? Then at last,
when the struggle is finished, like the
butterfly, we may come forth, not, perhaps,
in glorious robes of splendid colors as it is,
but in the everlasting robes of righteous-
ness. — Christian Observer.

I will not doubt, though all my ships at sea
Come drifting home with broken masts and
sails;
I will believe the Hand which never fails
From seeming evil worketh good for me;
And though I weep because those sails are
tattered,
Still will I cry while my best hopes are shat-
tered,
"I trust in Thee."

— Selected.

Aristocrat or Plebeian

MRS. CHARLOTTE F. WILDER.

MRS. GUNN was standing by the
wash-tub in the laundry the
Monday after Washington's Birthday.
The room was warm, and the steam from
the tubs made her face all aglow; or,
perhaps, it was the pleasure that lighted
it which she experienced as she began to
tell, to a sympathizing listener, of "the
swell'est time I ever had in my life!"

"Yes, you see Jake really hadn't been
very well, and I'd got quite a little ahead
helping out during the holidays, and
Car'line is most sixteen and can manage
all the young ones in a most pretentious
manner, so I thought I'd take Jake and
we'd go down in the southeast part of the
State — below Fort Scott, close to the
Missouri-line — and visit Jake's sister,
Betsy Jane Strauses. We could go on
'Home-seekers' rates, and 'twould cost
less 'n half. Betsy Jane didn't know we
was comin', and she had invites out for a
swell party on Washington's Birthday.

They've got a new, big house on their
farm, and have their own gas for lights
and to burn in the kitchen and to heat the
steam-pipes that warm the hull house,
and they're on to a telephone line so they
can talk with all the country round.
Their 'ring' is six-forty: — eight-short-
and-two-long-rings" — and here my help-
er went over to the boiler and put in an
armful of wet clothes, saying, with as
much interest as though she had never
left the wash-tub for "swell receptions:"
"D'you want these white aprons put in
with napkins and fine tablecloths?"

"Yis, that's where we used to live,"
was the reply to a question. "It used to
be called 'Goose Valley,' and we owned
sixty acres of land right in that oil region
and might have had 'gas' in our house,
and been rich, if Jake hadn't been of
such a rovin' disposition. But I dunno
but it's jest as well, for I really believe
we're 'bout as happy and contented as

them folks that's made so much money. You see, I know all about the people down there; they don't hide things from me, no matter how hard they try. You see, Betsy Jane thought she'd have it a Washington's Birthday party and so she'd ask all the people. If she could get the big folks to come, why! she'd be in a new set for 'sociates—all their names were in the papers. But lots of them names didn't come."

Here was a pause, as though courage must be gained to help on with a humiliating confession.

"Now, I know Betsy Jane was mortified to think we was there. I didn't think of it at first—in fact, didn't think of it till Jake put it in my head when we was comin' home.

"'Enjoy myself?' Well, to tell the plain truth, it wa'n't unmitigated enjoyment! In the first place, we was there without an invitation. That wouldn't make anybody feel very comfortable, would it?"

A smile was all the answer required.

"Well, I'd much rather go to a rag-bee and visit with a few folks, where you know you're wanted an' you're doin' somethin' of some use, than rustle round in tight shoes over the biggest house in creation, not knowin' folks an' takin' snubs from them you do, a-makin' believe you're havin' a good time, an' then, for all your fuss and worry, gettin' mostly a crop of sand-burs."

Here my "Minerva" stepped to the boiler and plunged her clothes-stick into the bubbling suds to keep the clothes down in place and the water from boiling over out of its place, by this act making a sort of "demonstration lecture."

If my goddess of wisdom were in the habit of reading more than the local papers, I should have suspected her of having a sentimental vein, and having pondered "Lucile," and remembered what Lord Vargrave said in his letter regarding the success of the man who seeks one thing, and "the harvest of regrets" a man reaps who seeks all things. Whatever I may have thought, I only said: "It was a pleasant evening; the house must have looked pretty, and the party given you a chance of meeting a deal of sweetness and beauty," and I looked with a pitying eye on the face of my helper, feeling sorry for the hard lines where was not one softening touch of beauty to varnish age.

"I wonder if I didn't sum it up right, and get out of that party all I might!" and Mrs. Gunn sighed in humility of spirit. After a little pause she lifted a garment from her tub, forgetting all about the wringer at her side, and gave it a most vicious twist, as she said: "But there were so many things to aggravate. There was Maria Prussing, who used to help me clean house when I worked for her mother and sometimes worked for me when I wanted some one to take care of my young ones, she looked at me as if I was a ghost and she could see right through me. But I saw her speak to Mrs. Healy, who looked at her just as she'd been lookin' at me! Seemed to be the fashion to do that sort of thing. But, I tell you, Maria was mad. Her bosom shook so that all her full-blown roses dropped on the floor, to be trampled on

by the foot of man, and she stalked off from Mrs. Healy, for all the world exactly like a plucked goose, with her head up and bill in the air, never seein' how her breast had been stripped of its down and nothin' left but four—what d'yer call um—four stubs of the roses on her fat, quakin' bosom. I felt awful sorry for Maria, for she acted as though she'd a whole puddle full of toads in her soul."

After a pause the story continued: "It's too bad about Maria, for she would have been a real happy, contented sort of girl if her folks hadn't found gas on their place. But that anxiety to be in *sassiety* is everywhere—down there. They say they have 'receptions' and 'sores' and 'card parties' all the continual time. It must git awful *monotonous*. There was a Mrs. Trench there. Did you ever hear of her? She wrote a book of poetry and published it herself. Well, she was sailin' round as commodious as you please, and her husband—he's a little mite of a man—kept jest far enough behind not to tread on her dress—'twas a handsome green silk. I used to work for her. You'd never dream by her looks in *sassiety* that she skimped, just fearful, in her underclothes, and the victuals for her table, and soap and sich. You said, awhile ago, that 'twas a 'pleasant evening,' and there must have been lots that was 'sweet' and 'pretty.' 'Twas pleasant out of doors! 'Twas sweet and pretty there. I s'pose it must be because there's so much of the old Adam in me that I couldn't git the 'sweet' out of the party; but, you see, I know the *inside* of them people down there. Folks forget to cover up their *souls* when I go to help in their kitchens, so, when I see 'em fixed up in silk gowns and gold chains and silk petticoats and roses, these things don't hide nothin'.

"I don't know what's got into me today, but I couldn't speak to Jake about how I felt, and it seemed as though, if I couldn't spit out all the meanness in me that there party stirred up, I never could live. It don't hurt you, does it?" and the lonely soul, not one whit different in her feelings from the wives of men who have jobs under the Government at Washington and who want to be in the swim of society, looked at me inquiringly and half smiled pathetically.

I wholly smiled as I assured her it never would harm me in the least, and, in my mind's eye, I saw that company; I really found pleasure in the imagined fragrance of roses and carnations there in my laundry; listened to the swirl of silk petticoats and poor English, and said to myself, "Why shouldn't such things exist?" In Washington, from the President to the deputy commissioner and foreman of gangs, they have the reception and party fever. At the college settlement, Prof. Rainer sits down to table beside even a greater scholar than himself, and among the other guests are a scavenger and a chimney-sweep who have to be taught that there must be no caste or social distinction between them when they meet on common ground. I am sure the angels saw nothing incongruous in the meeting at the college settlement; but if they have any sense of fun in them, how could they help from being diverted by the class and caste dis-

tinctions as felt at the party my Mrs. Gunn described?

"Minerva" put fresh water in the boiler, and as she stood cutting a bar of soap, she said—her mind still on the one great social event of her life—"You never see such nice things as Betsy Jane had for 'refreshments.' We all stood around the dining-room. When I was told to go in there, Mrs. Trench was just behind me, and she pushed by me and went in first," and here my patient helper sighed audibly.

"Did that make you uncomfortable?" I asked, fearing the story would cease, as authors say, "at a place with suspended interest!"

"Well, it wasn't exactly comfortable, as you may say, but was only a short row out of a whole field. You couldn't help feelin' sorry for a woman with a silk dress and poor manners. One made up faces at t'other. If 't'ad been goin' in at heaven's gate where we was, maybe I'd a-crowded. But, la! she wouldn't push so there! She'd looked round there to see if the Fitzsimmonses and Swartzes wa'n't comin'. But she had enough of it in gittin' ahead in that dinin'-room, for she had to stand close to the—the steam-pipes, you know—and I could see the streaks of red drop from her face every now and then, even if she did dab furiously with the lace thing in her hands.

"You see, Betsy Jane sent to St. Louis for her stuff, and had a 'katayrer'—Betsey called her—to dish up things. Her ice-cream cost her over twenty dollars, and was in shapes of posies and apples and cherries and things. Betsy Jane she was goin' to give the swellest thing they ever had had in that part of the country, and she was awful disappointed some of the people didn't come. That Mrs. Trench, she tries to lead *sassiety* down there. She had a card-party only the night before, and a man won a silk shirt waist! But I will say *this* for Betsy Jane, she wouldn't have no gamblin' of that sort in her house. (Here! I'll put them things into the bluein' water.) Wouldn't you think wimmen'd get their death of cold in low-neck dresses? There was one tall, lean woman there, whose shoulder blades made me think of our old worn-out case-knives; and, beside her lookin' so cold, and thin, and measly, I jest felt streaked every time a man looked at her. I wouldn't leave my bedroom lookin' like that!

"I do hope I haven't troubled you with all this sort of thing, but, you see, I didn't know who to speak to. I couldn't tell Car'line, and some wimmen it might hurt. It really looks to me as though the wimmen were gittin' to be like that engineer that went crazy on the Denver express last year when he had to make the fastest time that ever was made, so his road could git the mails to carry. You know he imagined other express trains were behind him, and he must put on more steam and git out of the way, and, if his fireman hadn't knocked him in the head with a hunk of coal when he did, he'd taken his whole train-load of passengers straight from a bridge into the river. It does seem to me that's just what all the women are doin', putting on more coal and gittin' up more steam 'cause somebody's behind they're afraid

"I'll catch up. Somebody ought to throw the hunk of coal.

"Wall! I'll hang out these finest things first," and as this woman, with her good common sense, her love and charity in all her just judgments, stepped out of my back door, I thought of other women we all know, whose one small aim in life can be measured by the use they would make of their fellow creatures as stepping stones or elevators; and as I looked and thought, I said: "Which—plebeian or aristocrat?"

Manhattan, Kan.

L'ENVOI

O love triumphant over guilt and sin,
My soul is soiled, but Thou shalt enter in;
My feet must stumble if I walk alone,
Lonely my heart, till beating by Thine
own;

My will is weakness till it rest in Thine,
Cut off, I wither, thirsting for the Vine;
My deeds are dry leaves on a sapless tree,
My life is lifeless till it live in Thee!

—FREDERIC LAWRENCE KNOWLES, in
"Love Triumphant."

HER NEIGHBORS

"IT'S all very well to talk about interesting our unconverted friends in the meetings," sighed Evelyn, "but now, just come down to fact. Have you any unconverted friends? I haven't. The people I know teach Sunday-school classes and are pillars in the church, and all that sort of thing."

It was at a meeting of the Lookout Committee of the Christian Endeavor, and the question of personal work was being discussed. There was silence for a moment after Evelyn's remark. Then Horace Gaddy spoke:

"That's what comes of living in such an eminently respectable suburb, where all the young people you meet in society go to the same high school and the same church. But there must be any number of people here that we don't often meet. Perhaps the circle of our acquaintance isn't broad enough."

"Well, I'm going to hunt, just hunt, for the next week," remarked Evelyn, "and see if I can't find some one who really needs our society. Then it will be time for me to talk of personal work. Just at present I don't see any of those elusive things called opportunities floating about."

"Let's all hunt," suggested the chairman, and the meeting broke up.

During the following days Evelyn made a praiseworthy attempt to enlarge her acquaintance in order to take in some one outside the little band whom she met everywhere, at church, at school, and at parties. Her efforts met with scant success. At last, on Saturday afternoon, she happened to drop into the hair-dressing parlors on the corner. She idly watched the deft fingers of the young girl arranging the necessary implements before beginning her task. "I wonder," she mused, "if she goes anywhere to church. Perhaps I can find out before the hour is over."

Evelyn was not an easy conversationalist, and the calm, business-like manner of the young stranger left little opportunity for talking. The minutes sped by, and Evelyn was absolutely silent, held by even more than her natural reserve. Finally, nerving herself as if to some ordeal, she ventured a remark about the rainy weather. She could have laughed at herself as she did it, to think of the ease with which some people would have chatted; for her, it required a distinct

effort to break through the habit of reticence. But the effort was rewarded.

"Yes," replied the girl. "I had been hoping it wouldn't rain. I hate rainy Sundays. On pleasant Sundays my cousin and I go out to the woods and spend the day, but when it rains we have to stay upstairs alone."

"Don't you know any one around here?" asked Evelyn, in surprise.

"No, we are together, my cousin and I. We have been here over a year, and have met no one."

How was it possible, Evelyn wondered, in such a very sociable suburb. Then she remembered that the girls lived in rooms above their own place of business and hence had no near neighbors. No new place of residence had made its appearance among the homes of the people, to attract their attention towards the newcomers; and those who met the girls in business would not naturally think of them in a social light.

"Would you like to meet some of the young people?" she asked.

"Of course," was the answer. "It does get lonesome sometimes when we do not know any one in town."

"You must come to our Endeavor meeting tomorrow night," said Evelyn. "All the young people do." She was surprised to find her task so easy. It seemed as if she were conferring a favor rather than asking one.

"Cousin will be so pleased," replied the girl. "And where may this 'Endeavor meeting' be?"

"Why, in the church," said Evelyn, "I will call for you, if you wish."

"That would be nice. We have thought sometimes we would like to go to church, but we know nobody, and we would not know what to do there."

Evelyn wondered. Here was evidently undiscovered country. How many more people were there in the suburb whom no one knew, because no one took the thought or the time? Then the girl spoke again:

"We have another cousin who will be here next month. Would you mind if we brought her too?"

Evelyn smiled. "Of course not. We should love to have her."

On her way home Evelyn almost laughed to herself. "Why, she actually thought she had to ask permission to come to Christian Endeavor! She has just been hungering to know some one."

She called up the rest of the Lookout Committee by telephone. "I am going to bring some new people tomorrow," she said. "I want you to be especially cordial."

The committee rose loyally to the occasion. The new-comers expressed delight at the hospitality. "Do you have any church in the week?" they said.

"Yes, there's prayer meeting," said Evelyn, somewhat surprised.

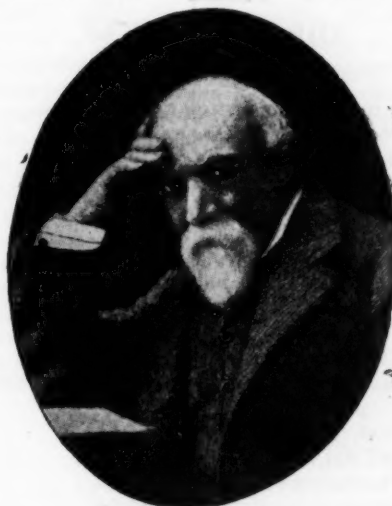
"Perhaps we might come to that?" said one of the girls in an inquiring tone.

"Why, certainly," replied Evelyn, warmly. It gave her a strange feeling to think of any one wanting to go to prayer-meeting. She wondered if she were appreciating her privileges.

The girls went home to talk over the new people they had met. Evelyn lingered for the committee meeting. She saw a new vista of opportunity opening before her—before them all. "I had always thought you must do something startling to attract people," she confessed. "I hadn't realized that there were girls who just wanted you to be friendly. I believe that's the place for us to begin, just in getting acquainted with people. I'm going to hunt some more." —RUTH RIDGWAY, in *Advance*.

DAYS WITH BROWNING

Selections by ANNIE FISHER SMITH.



1812 — ROBERT BROWNING — 1889

March 5

'Tis the weakness in strength, that I cry for
In my flesh, that I seek
In the Godhead! I seek and I find it. O Saul,
It shall be
A Face like my face that receives thee; a Man
like to me,
Thou shalt love and be loved by, forever; a
Hand like this hand
Shall throw open the gates of new life to thee!
See the Christ stand!

— Saul.

March 6

All service ranks the same with God;
If now, as formerly He trod
Paradise, His presence fills
Our earth, each only as God wills
Can work — God's puppets, best and worst,
Are we; there is no last nor first.

— Pippa Passes.

March 7

It must oft fall out
That one whose labor perfects any work,
Shall rise from it with eyes so worn that he
Of all men least can measure the extent
Of what he has accomplished. He alone
Who, nothing tasked, is nothing weary, too,
May clearly scan the little he effects:
But we, the bystanders, untouched by toil,
Estimate each aright.

— Paracelsus.

March 8

Lied is a rough phrase; say he fell from truth
In climbing towards it!

— Peristrah's Fancies.

March 9

If one step's awry, one bulge
Calls for correction by a step we thought
Got over long since, why, till that is wrought,
No progress!

— Sordello.

March 10

All we have willed or hoped or dreamed of
good shall exist;
Not its semblance, but itself; no beauty, nor
good, nor power
Whose voice has gone forth, but each survives
for the melodist
When eternity affirms the conception of an
hour —
The high that proved too high, the heroic for
earth too hard,
The passion that left the ground to lose itself
in the sky,
Are music sent up to God by the lover and the
bard;
Enough that he heard it once; we shall hear
it by and-by.

— Abt Vogler.

March 11

He ventured neck or nothing — heaven's success
Found, or earth's failure:
"Wilt thou trust death or not?" He answered,
"Yes,
Hence with life's pale lure!"

— A Grammarian's Funeral.

BOYS AND GIRLS

THE WISE LEAF

ADELBERT F. CALDWELL.

For months she swung upon the tree,
Then tumbled to the ground,
Yet no complaint was made by her,
She uttered not a sound.
"I wouldn't stand it were I you,"
Said saucy little Fir;
I listened for the leaf's reply,
As she sweetly answered her.
"For weeks and weeks and weeks," she
said,
"I swung with bird and breeze;
I rocked and swayed, and danced and
played —
Such fun amid the trees!
But I did nothing, don't you see,
Throughout the livelong day,
But just enjoy myself the while,
With naught to do but play.
Now of some service I can be,
And though quite hidden here,
Here I am placed — I'd feel disgraced
To grumble, fret or fear,
I tuck the little plant roots up,
And keep them from the storm.
Through all the dreary winter months
My task — to keep them warm.
'Twas pleasant rocking in the tree,
But this I've learned is true —
Though one loves fun, he's happier far,
With something he can do!"

Greencastle, Ind.

MR. PECK'S PARTNER

ROGER WILLIAMS came nearly every day to Mr. Peck's new grocery, and very often stopped for a friendly chat with the store-keeper.

"Groceries is jest about the nicest business ever was," began Roger Williams one morning. "I'd rather be a grocer-man than a — than a" —

"President of the United States?" suggested Mr. Peck, smilingly.

"Oh, my, yes; lots ruther. I was going to say ruther than a sailorman; but my mother don't like me to be a sailorman, so I guess I'll be a groceryman jest like you, Mr. Peck."

"How soon are you going to start?" asked Mr. Peck. "I might take you in as a partner."

The boy's eyes danced. "Say, Mr. Peck, ain't I big enough?"

"Well, let's see," said Mr. Peck. "Now partners always put in something, money or experience — that's knowing how to run the business."

"Oh," said Roger Williams, "then I can't, for I've only got thirteen pennies, and I ain't big nuff to run a really, truly store."

"Well now, let's see," said the store-keeper; "there's good-will — that sometimes counts the same as money. You've got good-will. Now suppose you were to drum up customers — you know lots of folks."

"'Course I can. There's Mrs. Tobin and Mrs. McCaffrey — and lots of others, and I'll tell 'em I'll mind the babies if they'll trade at Peck's. Say, will that make me a partner?"

Mr. Peck said, "Yes, my little man," thinking the child would forget the partnership by morning; but Roger Williams did not forget. Mr. Peck was a newcomer in the neighborhood and was finding it

somewhat difficult to work up a trade, whereas all of Roger Williams' five and a half happy years had been spent on that very corner. The next morning the boy began his "good-will" visits, and as he nibbled neighbors' cookies, he earnestly praised Mr. Peck's wares. Before the week was over, Mr. Peck noticed his custom was growing.

One morning a little girl came out of the back room of the store, carrying a pail full of dark liquid, just as Roger Williams entered the store.

"Mr. Peck," Roger asked, "has Betty Dubbs been getting more vinegar?"

"Mmm," said Mr. Peck, and he became busy with his books.

"My sakes!" said Roger Williams, "ain't it funny? What do you s'pose the Dubbses do with all that vinegar? There's Johnnie came yesterday, and Betty today, and their pa most every day."

"Say, Roger Williams," called Mr. Peck hastily, "don't you want to help me open that new box of chocolates?"

But the vinegar question kept coming up. The very next day Johnnie Dubbs came in and asked Mr. Peck for "more of that vinegar what pa likes."

"Mr. Peck," said Roger Williams, when the boy had gone, "do you s'pose it's drinking so much vinegar that makes Mr. Dubbs so cross and mean, and Mrs. Dubbs so tired and sick, and all the little Dubbses so hungry looking?"

"Roger Williams," said Mr. Peck, gruffly, "I think I hear your mother calling you."

Next morning when Roger Williams came into the store, he did not reply to Mr. Peck's gay greeting. He drew from his pocket a tiny purse and counted out seven pennies upon the counter.

"What's that for?" asked Mr. Peck in surprise.

"To pay my bill," said Roger Williams with dignity. "It's for the chocolate mouses I ate; there was seven of 'em, and they cost jest a penny apiece."

"But partners don't have to pay," answered Mr. Peck.

"I ain't a partner any more," said a voice very unlike Roger Williams' happy treble. "It wasn't vinegar you sold the Dubbses — it was beer that makes folks bad and cross, and makes Mr. Dubbs beat Betty and Johnnie, and I can't be a partner any more," and the voice broke with a sob.

Mr. Peck looked queer. Roger Williams walked toward the door slowly, and with hand on the latch, said brokenly:

"If you wus to spill all the old vinegar that ain't vinegar out in the alley, and never sell no more, my mamma says I could be a partner again." Mr. Peck did not seem to hear.

Three days later, as Roger Williams, with slow steps, was walking past the grocery, Johnnie Dubbs came out with an empty pitcher, Roger Williams stopped him.

"Couldn't you get your vinegar what your pa likes?" he asked, eagerly.

"Naw," said Johnnie; "'tain't vinegar, though, it's beer; and Mr. Peck says he ain't selling it any more. I'm glad, too; wish nobody'd ever sell it; then pa'd be decent."

That afternoon a merry little face

looked over the counter of the corner grocery. "My mamma wants a dozen fresh eggs, please — and if you don't mind, Mr. Peck, I can stay awhile," piped a cheery voice.

"And glad I am to see you, Roger Williams, little partner," said Mr. Peck, as he reached over and took a small hand into his big one. — JULIA F. DEANE, in *Union Signal*.

HETTY'S CURIOSITY

HETTY sat alone by the fire. She had amused herself by watching the hands of the clock traveling round and round until her head bobbed sleepily. Mother and Dorothy had gone to the village. She could hear Robbie teasing for stories, and now and then the low voice of nurse. She began to look round for amusement. It seemed to her that just then a little voice said to her, "I wonder what it was in mamma's bureau drawer! She said it was for sister's birthday. I wonder if it would be any harm just to peep?"

Now when one hears or thinks he hears things of this sort it is best to run away at once and forget all about it. Hetty did not do this, but kept thinking how nice it would be to see that package before sister came home.

She went over cautiously and opened the drawer; slowly she drew out the package and untied the wrappings. She was not prepared to find anything so lovely! A dainty wax doll lay before her. This happened long ago, when wax dolls were first made, and Hetty had never seen one. She held it close against her face and pressed her lips to the rosy cheeks.

"Dorothy will never know that I loved you first!" she said.

Hetty was very curious about the soft, rounded cheeks — she thought they looked sweet enough to bite, and before she thought she had pressed her teeth into them. To her dismay there were left the marks staring up at her in telltale fashion. What could she do? She tried to smooth the disfigurement away with her fingers, but it only seemed to make the matter worse. "It is a wax doll," she argued, "and I guess I can melt it back." So she went down to the library fire, and held the doll close to the flames, hoping the wax would soften and run back to place.

The fire was so hot she had to turn her own face away from it, and after a moment, when she looked again, the wax was streaming down over the pretty pink dress, and every vestige of expression was gone. Hetty threw herself down upon the library floor, and gave such a cry of distress that nurse came running in to see what was the trouble. Just at that moment the door opened, and mother and Dorothy came in.

When the story was told and Hetty had been punished and afterward forgiven, mother said, "It shows you, Hetty, how your curiosity leads you into doing wrong, and into suffering. Now this disfigured doll is to be yours, and the one in the other drawer, exactly like it, is to be Dorothy's. If you had only waited, see what happiness you would have had!"

Poor Hetty never forgot this lesson, and after that she seemed to feel no curiosity about things that were concealed from her. — MIRA JENKS SAFFORD, in *Youth's Companion*.

— "Were you frightened, Willard?" asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. "Well, I should say so!" answered the little fellow. "The streaks of scaredness just ran up and down my legs!" — *Selected*.

THE SUNDAY SCHOOL

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Lesson XI --- March 18

REVIEW OF THE FIRST QUARTER

HOME READINGS.— *Monday* (Mar. 12) — Luke 2:1-20. *Tuesday* — Matt. 2:1-12. *Wednesday* — Luke 2:40-52. *Thursday* — Mark 1:1-11. *Friday* — Luke 5:1-11. *Saturday* — Mark 2:1-12. *Sunday* — Matt. 5:1-16.

Review Schemes

Preparation for each quarterly review should begin with the first Sunday of the quarter and be steadily continued till Review Sunday. Most of the suggestions that follow are equally adapted for use by the teacher and by the superintendent, but, whichever method is chosen, as much preparatory work as possible should be done Sunday by Sunday through the quarter.

We mention a few schemes, any of which may serve either as a general review or as a class review:

A BLACKBOARD REVIEW

The best plan for reproducing before the school the so-called blackboard exercises is to draw them on heavy brown paper, and not on the blackboard. They can then be carefully preserved and effectively used on Review Sunday. Our blackboard exercise for today fits into our paragraph on the Golden Text, and calls attention to the three activities of our Lord, teaching, preaching, and healing. The initials of the prominent words in the lesson titles appear on the tablets. For class review smaller pads should be substituted for brown paper, and the same method followed.

A MAP REVIEW

Provide (have an advanced pupil draw it if possible) an outline map containing nothing but the coast line, the Jordan, the lakes, the "mountain" now known as the Horns of Hattin, the territorial divisions, and the towns of Bethlehem, Nazareth, Jerusalem, and Capernaum. As each lesson is reviewed put its number over the scene of its events. For example, I over Bethlehem, II over Jerusalem, III over Nazareth, IV and V on the Wilderness of Judea, VI on the western shore of the Lake of Galilee, VII and VIII at Capernaum, and IX and X on the Horns of Hattin.

A TABULAR REVIEW

The simplest plan for an intermediate class (from thirteen to sixteen, inclusive) is to rule a slate or pad with horizontal lines, marking off a column for each lesson, and with as many perpendicular lines as there are pupils present. The ruling and the insertion of the numbers of the lessons in the first column should be attended to before coming to school. From memory the pupils present should insert the following entries on the slate or pad: The Title, the Golden Text, the Time, the Place, the Persons, the Events, the Characteristics or Teachings. If there are fewer than seven pupils present the Title, Date, or Persons may be omitted, or the teacher may himself take one column. If there are more than seven present, those who have no column assigned them should furnish additional facts concerning each lesson. Care should be taken to grade the width of the column to the size of the entries. The Title may be given by initials, the Golden Text by its first word, etc., and it will be wise for the teacher to have ready a comprehensive brief phrase — one word preferably — for the teaching of each lesson, to be suggested in case the pupil finds it diffi-

cult to phrase his own thought; but, of course, the pupil's phrase should be accepted wherever possible. In classes where this exercise cannot be gone through by memory, turn without hesitancy to the Lesson Quarterlies; but most pupils remember more than they give themselves credit for doing.

A THOUGHT REVIEW

Give each scholar a card containing a list of the lessons, leaving a blank space in which he is to write down a thought about each lesson. These are to be read in the class on Review Sunday. This has proven to be very interesting and, for the teachers, especially encouraging, for it often gives a hopeful idea of how deeply the truths in each lesson have taken root.

A QUESTION REVIEW

Let the teacher prepare a number of questions on the lessons of the quarter, each on a slip of paper. One by one these slips are drawn by some scholar in the class, and the answer is given. The scholar who answers the questions correctly keeps the slip. When the first question is answered the second slip is drawn. This method is continued until all the questions have been answered. The scholar holding the most slips at the end of the review is the honor scholar.

GOLDEN TEXT.— "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness." — Matt. 4:23.

How much the ministry of Jesus must have meant to multitudes of people during those months of journeyings through Galilee! The least important part of it all was His work of healing — but how much that meant to hopeless sufferers who received His restoring touch. We can imagine how after His departure from every village the people gathered in wonder about those who had been fever stricken, and paralytic, and lame, and leprosy, and heard them tell how they had been restored to health. But while such things may have attracted the most attention, there were things of higher importance left in the communities which Jesus visited. No such teacher had ever come among them. He had spoken to them new and wonderful truths in language so simple, conveyed by illustrations drawn from their commonest life, that they could never be forgotten. His words were like seeds which the sower cast into the soil, and they were springing up in many lives in better purposes and worthier deeds. Thoughtful people gathered and talked far into the night over these new

teachings, 'so unlike the teachings of the scribes. But there was something higher still. He went among them not merely as a healer of disease and teacher of duty, but as a proclaimer, a preacher, of the kingdom of God. They could not understand its full meaning, but it awakened in their hearts great hopes and stirred them to exalted visions. For He told them that He had been sent into the world by the Father, that a new era was about to dawn, that the prophecies of the old seers were about to be fulfilled, and redemption for all mankind was about to be accomplished. The land was deeply stirred, and people had such matter for thought and conversation as had never before come to them, and they were filled with wonder and great joy.

W. F. M. S. Notes



— The first auxiliary to subscribe to the Baroda Hospital, our thank-offering this year, is the Harvard St., Cambridge.

— At the quarterly meeting at Lowell, Jan. 10, pledges were also made for this object, and about \$150 subscribed.

— Miss Mabel Hartford is to have a delightful trip to Florida as the guest of one of our New England friends. We hope that this change will build up her strength, so freely given in our service for these many years in China.

— The thank offering supplies may be obtained from Mrs. A. G. Barber, Newton. Send early if you do not receive these direct from your district secretary and distribute to your friends, as this object appeals to all.

— Miss Marriott spoke at the First Church, Boston, on Feb. 18. She will visit her father in St. Louis and rest, and later we hope to have her help in the Branch as an itinerant speaker for the work in Tek Hoe (pronounce this last word as if it were spelt Hoey).

— The Newburyport auxiliary has lost a valuable member in the death of Mrs. Louisa Janvrin. The district secretary speaks of her faithfulness in reporting the auxiliary work each quarter. How much this means only the secretaries can appreciate. If all would do this, the work of the secretary would be greatly helped.

— The English language is required in the thirty thousand public schools of Japan. It is wise indeed that we Methodists have planted a great publishing house in Tokyo. Meanwhile our Society has one missionary whose whole

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time is given to the publishing of Christian literature for Japanese women.

— The General Executive Report is brimful of good things. Send 17 cents to Miss Farnham at the Depot of Supplies, 36 Bromfield St., and secure a copy. You will find accounts of the work in every field where our Society labors, and pastors may ascertain all the forms of activity employed by our missionaries. There is material for many missionary meetings in this splendid Report.

— Miss Laura M. White, of China, is expecting to spend the summer in New England, visiting her brother in western Massachusetts in June and July. We look for grand help from her in the adjacent auxiliaries. In August she expects to visit Maine, and will encourage the societies on Portland District.

— The world is moving. There is to be a "Ladies' Section" at the agricultural and industrial exhibition at Bangalore, India, this month. The president of the committee is Lady Krishna Murti, the wife of the Dewan of Mysore. It is said that all classes are represented on the committee.

— At the board meeting on Feb. 14 some anxiety was felt for funds to supply the remittances which must go in March. There was not enough in the treasury to do this. Three days later the heart of the treasurer was rejoiced to receive \$2,460 from bequests which were not expected to be paid this year. So does God answer our prayers when we ask in faith.

— Mrs. J. Ellen Foster, president of the auxiliary of the Metropolitan Church in Washington, is on a round-the-world tour, and writes from Bareilly under date of Jan. 2. She thinks that we should thank God and take courage as we see what God has wrought in that land of darkness and sin. We shall hope to hear from Mrs. Foster on her return.

— Many friends of Marguerite, the Chinese young lady who came to this country with Miss Ruth Sites, will be saddened to learn of her death, which occurred, Dec. 21, at Singapore, after a long struggle with consumption. Her husband and three sons are greatly bereft.

— The Branch is to have the help of Mrs. M. C. Meek, of Kuala Lumpur, for itinerant work in the last week of April and during May. She will speak in the New York East, Troy and Vermont Conferences, and auxiliaries in these wishing to hear Mrs. Meek should apply to the Conference secretary. As our children's missionary, Miss Hemingway, is at Kuala Lumpur, all the children will be glad to hear Mrs. Meek.

— Miss Knowles writes of an unusually heavy rainfall last summer, the total for the year being 165 inches! There was some fear expressed of landslides, but fortunately no such terrible calamity occurred. A number of American friends have called to see the school, and have been delighted with the location. Miss Knowles must have a rest soon, but it is hoped that she can stay in India till after the Jubilee.

— The Thank-offering leaflets are ready, and may be had free for postage from Mrs. Barber or from Room 18, 36 Bromfield St., Boston. Those interested in the life and work of Mrs. William Butler will surely wish to read this touching leaflet, which had been prepared with loving care by one of our Conference secretaries. The Mrs. Wm. Butler Memorial Hospital will surely rise in Baroda ere long to bless the women and children of that great Gujarat State.

— Miss Adelia Palacios is at her teaching in the school at Puebla, Mexico, and is rejoicing to see the prosperity of the work there. She has a host of friends in New England, and some will have her "Mexican Festival" for the young people or Standard Bearers' company, so she will still be arousing our interest in that neighbor land of ours. Bishop Moore, who is on his way from Mexico, will speak for the W. F. M. S. anniversary at the East Maine Conference, and we are anticipating an enthusiastic account of the work of our Society there.

— Good news comes from Miss Swift and from Miss Hill, New England girls, but sent to Rome and to Lucknow, respectively, by the Northwest and the Philadelphia Branches. Miss Hill traveled with Miss Crowell, and they

THOUSANDS HAVE KIDNEY

TROUBLE AND DON'T KNOW IT

To Prove what Swamp-Root, the Great Kidney Remedy, will Do for YOU, Every Reader of ZION'S HERALD may Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.

Your other organs may need attention, but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

58 COTTAGE ST., MELROSE, MASS.

DEAR SIR: Jan. 11, 1904.
Ever since I was in the army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed; my strength and power were fast leaving me. I saw an advertisement of Swamp-Root, and wrote asking for advice. I began the use of the medicine, and noted a decided improvement after taking Swamp-Root only a short time.

I continued its use, and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to day, and he pronounced it all right and in splendid condition.

I know that your Swamp-Root is purely vegetable, and does not contain any harmful drugs. Thanking you for my complete recovery, and recommending Swamp-Root to all sufferers, I am,
Very truly yours,
I. C. RICHARDSON.

Swamp-Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water

SPECIAL NOTICE — In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD. The genuineness of this offer is guaranteed.

were so glad to arrive just in time to spend Christmas with their missionary associates instead of on the sea. We shall look for letters from these new missionaries very soon.

— Each district secretary has the thank-offering leaflets, and also a letter from Mrs. Butler and one from Miss Chisholm. These can be borrowed for your meetings. Other letters will soon be circulated in like fashion. If we are to have our entire appropriation raised this year, we must work and pray constantly.

— Remember that there are Standard Bearers' supplies and King's Herald's supplies free for postage, and Miss Farnham, our agent at the Depot of Supplies, will send these on application. Call and get acquainted with Miss Farnham at your first opportunity. She is taking up the work with ardor, and will welcome you most heartily.

— Mrs. W. W. Bruere, formerly of Poona, India, will be available for thank-offering addresses or meetings when India is to be the topic. Address the itinerant committee or the secretary of the Home Department. Mrs. Bruere has worked among the women of India, and her husband baptized the first Gujarati convert, so that they are intensely interested in the Baroda Hospital, and will be able to tell auxiliaries the need and the opportunity before

frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water when allowed to remain undisturbed in a glass or bottle for twenty



four hours forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

our Branch in that great State. Mrs. Bruere's two children play the cornet beautifully, and may also be secured for musical evenings for Standard Bearers or auxiliaries.

Are You DEAF?

I was deaf myself for 25 years. I perfected and patented a small, invisible ear drum in order to help my own hearing. It is called "The Way Ear Drum," and by the use of these drums I can NOW HEAR WHISPERS. I want all deaf people to write me. I do not claim to "cure" all cases of deafness, neither can I benefit those who were born deaf. But I CAN HELP 90 per cent. of those whose hearing is defective.

Won't you take the trouble to write and find out all about me and my invention? Tell me the cause of your deafness. Geo. P. Way, 306 Majestic Bldg., Detroit, Mich.



OLD NORTH COLLEGE AT WESLEYAN UNIVERSITY

Historic Building which was Burned last Thursday

In the loss of its oldest and most historic building, North College, Wesleyan University has suffered a great misfortune. This building, which was formerly the main building of a Military Academy in the early part of the nineteenth century, has long been one of the landmarks in Middletown, and was transferred to the trustees of Wesleyan University when this institution was chartered in 1881. Of noble proportions, built of the Connecticut sandstone which is quarried across the Connecticut River at Portland, it was one of the most imposing and dignified of college buildings. A few years ago, the building was completely remodeled inside and refitted at an expense of about \$80,000, owing to the generosity of Mr. John E. Andrus, of the Palisades Manufacturing Company of Yonkers, N. Y. Mr. Andrus when in Wesleyan struggled hard, as have so many of Wesleyan's undergraduates, to support himself and secure a college education. After his graduation and after having achieved success in the financial world, it was characteristic of him to provide more comfortable quarters for Wesleyan undergraduates in this building, whose arrangement of rooms and corridors was not commensurate with its noble exterior. After the remodeling it was looked upon as a model college dormitory.

One of the most interesting features in connection with it was the fact that in quarrying the sandstone from which it was constructed, a number of fossil footprints in a remarkable state of preservation were on the surfaces of the stones used in this construction. It has frequently been stated that these fossil footprints that were used with such prodigality in the construction of the building would find a cherished position in many university museums, and it was with pride that those interesting relics of prehistoric age were pointed out to visitors. The close proximity to the brownstone quarries, however, and the activity of the officers in charge of the Geological Department and the curator of the museum resulted in gathering for the University a collection of fossils that cannot be duplicated in any college of its size in this country, and the wealth of fossils in the museum renders the use of fossils in the building stones not as incongruous as it would first appear.

The fire originated in one of the attic rooms which was occupied by the Mystical Seven, a senior secret society. During the evening the society had held a meeting in the room, and had left it supposedly in safe condition. About midnight some students in rooms near by thought they detected smoke, but were unable to find any reason for it. Between one and two o'clock these students awakened to find their

rooms filled with smoke, and indications that the fire was in the adjoining society room. Such was the timely warning and activity of the student body that practically all the furniture and belongings of the 85 students in the dormitory were removed to places of safety before the building was demolished. The college offices were also in this building, and the secretary was enabled to remove everything before the building collapsed. Some of the students, especially those on the top floor near the source of the fire, did, however, suffer severe losses. The fire was confined entirely to North College, though for a few moments South College, twenty feet distant, was seriously threatened.

It is usually the case that, after a great calamity, humanity is bound by closer ties than before. Especially is this the case with a body of college students in their relations toward president and faculty. At the chapel exercises the next morning, but six hours after the fire broke out, and indeed while the ruins were still smoldering, President Raymond reassured the student body that a new building which, while it could not take the place in historic associations with North College, would provide comfortable quarters for students, would be erected as soon as possible; and twenty-four hours after the fire the president was in active negotiation to complete plans for another building.

Not to be outdone by the college authorities, the student body held one of the most remarkable demonstrations in the history of the institution. Although composed in large measure of men in moderate circumstances, and indeed of men who could ill afford to suffer the losses they experienced the night before, the college body, with characteristic enthusiasm, pledged \$5,500 toward the completion of the new dormi-

tory. It is expected that students who were not present at the meeting will increase this amount to at least \$7,000. The initiative in this movement was taken by the body of undergraduates called the College Senate, in whose hands lies the administration of the honor system which is in force at Wesleyan, and whose relations to the discipline of the undergraduate body have been of unusual interest to those who are studying methods of college discipline. This generous pledge on the part of a student body made up of essentially poor men is indeed a remarkable demonstration of the college spirit which has obtained at Wesleyan University during its whole history.

The students who were driven from their rooms have found temporary quarters in vacant rooms in South College, the Foss House, the Fraternity Houses, and in town, where the people most generously opened their homes.

North College was valued at \$85,000, and the loss is partly covered by a blanket insurance on all the college buildings and their contents. The building is a total loss, as only a part of the walls remains standing.

—The formal opening of the Jamestown Exposition has been set for April 26, 1907, instead of May 13, 1907, as originally planned. It was on April 26, 1607, that the English settlers in the London Company first debarked at Cape Henry, Virginia; and in the desire fittingly to celebrate the 300th anniversary of that event, as well as the ter-centennial of the settlement at Jamestown, is found the reason for changing the date of the formal opening.

SUN PASTE

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EPWORTH LEAGUE PAGE

Edited by Rev. G. F. Durgin.

Two Sundays

Orangeburg, S. C. — In the morning we attended Trinity Methodist Episcopal Church. The pastor, Rev. Dr. Fulton, is a stalwart colored man of fine appearance and good sense, a graduate of Claflin University. He entered his pulpit exactly on time, and began the service with less than thirty people present. Others came straggling in until the sermon was fully half through, when the house was well filled. The congregation was largely of young people, with a few old-time men and women. The young women were well-dressed, not in the striking colors of the average ignorant negro woman. The young men were an excellent showing of their race. The preacher was Rev. Mr. Collette, an evangelist, and his sermon would have been acceptable in any white evangelistic service of the North.

In the afternoon we heard Rev. E. O. Taylor, D. D., of Boston, in an interesting analysis of alcoholic and tobacco poisons.

It was a rare privilege to stand before the large body of students of Claflin University, in the evening, and look into hundreds of earnest faces, and attempt to preach. This was made easy by the sweeping revival of last month, by the fact that more than ninety per cent. of the students are professed followers of Christ, and by the singing of the large chorus under lead of Miss Marshall, the efficient colored teacher.

Rev. Frank G. Potter, of South Boston, preached to a crowded house in the African Methodist Episcopal Church, the same evening.

Washington, D. C. — The Reformed Church on Fifteenth Street is a modest, ordinary building. The only sign of any difference from other common churches was found in the fact that the auditorium was well filled before the time for service. A little stir occurred, and people said: "The President is coming," and in a moment the President of the United States strode down the centre aisle at his most strenuous pace, umbrella in one hand, hat in the other, and both arms swinging vigorously. There was no ecclesiastical dignity! For a half minute he knelt in prayer, then chatted with a gentleman in front of him until time for the service to open. The sermon was a straight, forceful, evangelistic presentation of the significance of Lent. A hymn was sung, the benediction pronounced, then the President stepped into the aisle and waited; the pastor, Rev. J. M. Schick, came down from the pulpit, and they shook hands, each saying, "Good morning;" the pastor then took the President's arm and escorted him to the door, the congregation standing quietly.

The Foundry Methodist Episcopal Church is a large, fine stone building, and presents a dignified and imposing appearance as one approaches the front. The interior is one of the few auditoriums that is not disappointing. It is large, beautiful, and at once gives one that indescribable feeling of appropriate churchiness. The room was well filled; the service was simple; the prayer took one out of the relations of task, toil, and fight seeing into the Divine Presence for a few brief minutes; the singing was led by a mixed quartet; the sermon by the pastor, Rev. Robert M. Moore, was restful, worshipful, and inspiring.

The preacher is a young man of marked ability, preaches with a nervous, strenuous energy (as I am told he does everything), and is apparently wearing himself dangerously near to his nerve limitations. I heard him spoken highly of by laymen of his church and by visiting attendants. One of the older members of Metropolitan Church said to me: "We think a great deal of Mr. Moore." His connection with the building of the new church is highly praised. Again in the evening the house was filled with a fine congregation. Bishop John H. Vincent presented the interests of the Chautauqua movement.

The Epworth League prayer-meeting at Foundry Church was held Sunday evening, the hour before the church service, and was in the large, magnificent lecture-room — too large for a successful League meeting of ordinary numbers. The attendance was of well-dressed, good-appearing people on the younger side of middle life. The first vice-president, Mr. W. H. Kerr, was at the door, quietly, courteously greeting those who came, and showing an interest and care for the

meeting. The leader was another young man, Mr. W. E. Parish, who, unfortunately, did about all that was done; but he did it well. His exposition of the subject was a good lay sermon — almost too much sermon. One brief prayer by the leader, three testimonies, some singing, and all beginning fully fifteen minutes late, made up the service, yet it was good and helpful. The president, Mr. Stacy H. Briant, is also president of the Washington District League, and, like Mr. Kerr, is a delightful young man to meet.

Two other services were of interest. Bishop Vincent addressed a large audience of men, under the auspices of the Young Men's Christian Association, in the Belasco Theatre, on "The Ways of Doing Good," and gave an interesting and helpful address. The Bishop seems remarkably vigorous for a superannuate! This theatre is built on the site of the house in which the late James G. Blaine lived, and in which the attempt was made to assassinate William H. Seward.

Dr. Frank M. Bristol was in his Metropolitan pulpit in the evening and preached a sermon of remarkable power to a large congregation from the words: "I will lift up mine eyes unto the hills, from whence cometh my help."

PRAYER-MEETING TOPIC

The Glory of Christlike Lives

Sunday, March 18

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READING

March 12. With Christ in glory. Col 3:3, 4.
 March 13. Called to the glory of the divine nature. 1 Pet. 2:21-25.
 March 14. The crown to the conqueror. 2 Tim. 4:7, 8.
 March 15. The marvelous love of God. 1 John 3:13.
 March 16. Confession for and by Christ. Matt. 10:32-33.
 March 17. Reward for confession. Luke 12:8, 9.
 March 18. Topic — The Glory of Christlike Lives. John 17:22-24.

Clouds

1. *Ignorance of spiritual truth* must be banished before any life can take on a Christlike hue. It must know Christ not only as the Divine Saviour of men, but also as a personal Saviour by personal experience.

2. *Doubts.* The terribly real misgivings whispered into the soul by Satan must be brushed away. Just as sure as the heart opens to Christ, Satan is there to crowd himself in to cheat the soul out of its richest joy.

3. *Fears.* When a penitent soul hears the cheering invitation to come and find rest in Jesus, the tempter is near to overcast the sky with dark forebodings. How often he urges: "You cannot hold out if you do start in the Christian life. Better not start than to start and fall back." Multitudes have hesitated and failed at this shrewd suggestion of the devil. Such clouds can easily be driven away by a resolute, trusting heart.

4. *Self seeking.* After God's glory has broken through the clouds and we actually stand in the sunshine of His conscious favor, then comes Satan and tempts us to use our new life for selfish aggrandizement. He would place self — the naturally loved and flattered self — upon the throne. Satan and self must be dethroned, and Christ be allowed a supreme sceptre. Only love can conquer. But it can do it. How beautifully is it said of every Christlike life that, —

"Love took up the harp of life and smote on all its chords with might.
 Smote the chord of self, which, trembling,
 passed in music out of sight."

Sunshine

1. *"Patient continuance in well-doing."* It was Brother Lawrence, a humble cook, who manifested this noble trait in such measure as

to inspire hosts of people to strive more earnestly to "practice the presence of God." Rarely has there been a Christian whose daily life shone with a richer radiance than his manifested.

2. *"Forbearing one another in love."* People will annoy us. Very good people are often exceedingly trying to each other. Sometimes we wonder why we have to be nettled. Probably it is for discipline. If so, then we have ample reward in learning how to take all discipline calmly, sweetly, profitably.

3. *"Serving one another in love."* Herein shines resplendently the glory of Christlike lives. A bright girl in her later teens, having but recently accepted Christ, took a journey in the cars. Upon starting, her pastor said to her: "I am glad you are going to have a holiday, for it will give you the opportunity to shine for Jesus." She wondered at this remark, little seeing how she could bring glory to Him during her trip. But soon the chance appeared. A poor woman, worn and weary, with three restless children, sat near her. They looked far from attractive, but Christ within said to her: "Despise not one of these little ones." Thereupon she set about to entertain these evidently neglected ones — gave them some of her lunch.

John Wesley as

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and continued to pay them various little attentions till she reached her destination. Some days after returning home, her pastor met her and said: "You did shine for Jesus on your journey. Lawyer S— was on the same train, and he was so impressed by your gentle kindness to a poor woman and her children, that he was convinced of the reality of your religion, and has determined to live the Christian life."

"The glory is not in the task,
But in the doing of it for Him."

Norwich, Conn.

DEACONESS NOTES

Some Comparisons and Reminiscences

DURING the first six months of the existence of the Deaconess Home and Training School, Jan. 1 to June 30, 1890, there were 1,799 religious calls made; the next full year, the number was 6,150; the next, 10,732. During the past year the number was over 20,000.

Says the third annual report, 1891-'92: "On the evening of Dec. 7, 1891, the first consecration of deaconess candidates from our Home took place at the Tremont Street Church, at which time Misses Mary E. Lunn and Clara M. Organ were solemnly set apart to the office and work of deaconesses, Bishop R. S. Foster conducting the consecration services."

An inspiring view in retrospect is this, from the seventh annual report, 1895-'96: "The Hospital, under the efficient management of Miss A. L. Punchard, was successfully opened Feb. 5, and with the superintending nurse were associated five deaconess probationers and a cook and laundress. . . . Since the opening, 33 patients have been cared for—21 surgical and 12 medical." During the past year (1905) 234 patients were admitted; of these, 214 were surgical and 20 were medical cases.

The report for 1897 showed that "our Training School, under the efficient management of its principal, Miss Nellie L. Hibbard, is more prosperous than ever before;" also "our Hospital, under the care of a corps of competent nurses, is crowded continually, and nearly every week needy ones must be denied admittance, because there is no more room."

The tenth annual report is a doxology in spirit: "This organization has completed ten years of history. We now have three separate departments—the Training School, the Deaconess Home, and the Deaconess Hospital—each doing excellent work. We own two houses, one of which is free from debt, and have a small endowment as a nucleus for larger gifts. When we look backward we gratefully exclaim: 'What hath God wrought!'"

Today, the crowning effort of the New England Deaconess Association—the Hospital—is nearing its enactment. Through every difficulty it has been only progress from the start.

"Go forward, and do a grand work."

F. W. H.

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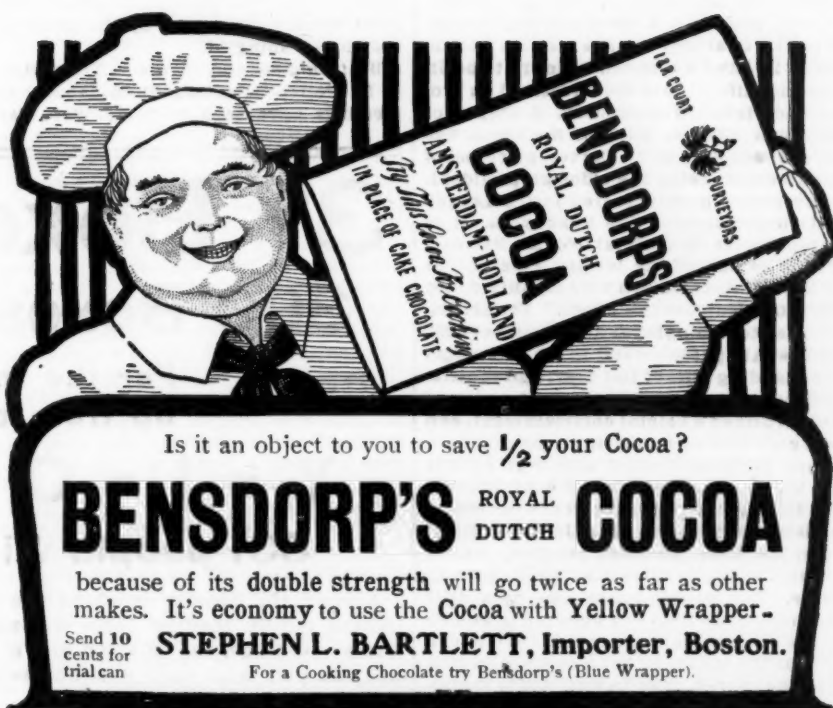
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THE CONFERENCES

MAINE CONFERENCE

Portland District

Portland, Chestnut Street.—Dr. J. W. Magruder and wife were called to Ohio not long since to attend the funeral of Mr. Magruder's mother. The pastor and others are quite enthusiastic over the organization of a teachers' training class. The plan is as follows: At 6:30 on Friday evening supper is served in the annex, the tables being arranged in banquet fashion. As the provisions for the tables are being purchased (not solicited), all expenses are pooled, and the simplicity of the meal reduces the cost to a small amount per member. At 7 o'clock Bibles and Sunday-school literature are placed upon the tables. About fifteen minutes are devoted to preliminaries, notices, etc., and then some member takes the company as if it were his Sunday-school class and demonstrates his method of teaching, with the understanding that his methods will be freely discussed by those present. This is called a "round table conference," and consists of officers, teachers, substitute teachers, and all who will agree to get a class of their own (also the wives and husbands are invited). The weekly attendance has ranged from 33 to 55. At 7:45 they adjourn, so that other engagements may be met. So great is the enthusiasm over the movement that they plan to continue till the spring dispersion sets in, and then come together again in the early autumn. Good times are ahead for Chestnut Street.

An important event is booked for Monday, April 2, when Rev. Edwin M. Randall, D. D., general secretary of the Epworth League, accompanied by Rev. Franklin Hamilton, of the Board of Control, and Rev. G. H. Spencer, president of the First General Conference District Epworth League, will hold a conference and mass meeting of Epworth League workers. The general secretary is expected to bring forward propositions for more effective organization, and also to deliver a special message to the young people of Portland and vicinity. A general invitation is extended to the members of the Epworth League in the "regions beyond." Why not charter special electric cars and have a big excursion to the "Queen City," and make this a great gathering of young Methodists and their friends?

Our Annual Conference holds its sessions here, with a full program rich with promise. Among the speakers for our anniversaries and special occasions will be Bishop Moore, the presiding officer, Bishop Mallallen, Dr. A. B. Leonard, Dr. J. T. McFarland, Dr. M. C. B. Mason, and Prof. Samuel L. Beller, of Boston University. We are also looking for Chancellor Day, of Syracuse University.

Portland, Washington Avenue.—This church

is without a pastor at the present time. Rev. J. H. E. Rickard received an invitation to Chatham Centre, N. Y., and closed his labors with this church about the first of December. The Methodist Federation of Portland voted to supply the pulpit till Conference without expense to the society, several of the brethren agreeing to preach on Sunday afternoons, taking their regular turn. This plan necessitated a change in the time of holding the service from morning to afternoon.

Gorham, North Street.—In our last report touching this charge we announced that Dr. and Mrs. Hamlen, of Malabar Seminary, would assist the pastor, Rev. Thomas White-aside. The special meetings were held, and good results followed. Six conversions were reported, and the church was greatly quickened. The pastor is closing up his third year, and has made a record of faithful service.

Kittery, Second Church.—Since our first quarterly conference the pastor, Rev. S. Hooper, has made over 300 calls. He preaches twice on Sunday in the Kittery Church, and every Sunday afternoon at South Eliot. During the Week of Prayer the Methodist and Christian Churches united. Recently 8 have been received on probation and 8 from probation. Finances are in advance of last year. This society is handicapped for the reason that it has no parsonage. The pastor and wife were kindly remembered by their people at Christmas time.

Eliot.—All goes well at this point. The spirit of churchgoing has visited the people, and the Sunday morning congregations are larger than they have been for years, while the Sunday-school has nearly doubled in attendance. Rev. and Mrs. J. E. Clancey received a purse of \$27 as a Christmas gift. The finances are in much better shape than usual. We trust there will be no deficiency reported this year.

Kennebunk.—This society has been awakened to the fact that the time has arrived when something must be done by way of church improvements, and the enterprise is fully launched by the pastor, Rev. W. F. Holmes. About \$2,000 will probably be expended. Nearly \$1,300 of this amount had been pledged, and the pastor had not struck a snag up to that time, almost every one applied to responding at once, which shows that the people feel that it ought to be done.

Kennebunkport and Cape Porpoise.—This

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are extra sweet-toned. Sold by the makers direct to homes and churches at factory price. Customer saves dealer's profits and is sure to be suited or organ comes back. Nothing could be fairer.

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has been a year of prosperity. The pastor, Rev. S. E. Leech, presented a most excellent report at the fourth quarterly conference. At Kennebunkport 20 have expressed a desire to begin the Christian life, 10 have been received on probation, and 4 into full connection. A chapter of the Epworth League, with 30 members, has been organized, Prof. A. H. Carver, principal of the high school, being the efficient president. Six conversions have occurred in the League since its organization. The Sunday-school is prosperous under the leadership of Mr. Stevens, proprietor of one of the leading hotels. The pastor has a class of sixteen boys organized into a chapter of "Knights of St. Paul." The church edifice has been shingled at an expense of \$125. The Ladies' Aid put hot water in the parsonage, paid outstanding bills of last year, and contributed \$60 toward running expenses. A course of lectures furnished a helpful entertainment, and netted a good sum of money for repairs.

At Cape Porpoise special meetings opened with a watch-night service and continued till Feb. 9. During the last three weeks the pastor was assisted by Evangelist I. T. Johnson. Sixty-two persons have professed religion, mostly adults, and many of them leading citizens in the place. The Sunday school has broken its past record—more than one hundred in attendance. The pastor's class (known as the "Architects") has the money in hand to place electric lights in the church. The Ladies' Aid is aggressive, paying the janitor and other expenses. All bills are paid up to date. The pastor has made 824 pastoral calls on the entire charge during the year. At the "Port" the quarterly conference voted to increase the pastor's salary \$50 next year, and we are sure that the "Cape" will duplicate, if they do not double, that amount. At Christmas time Mr. Leech was generously remembered by his parish, receiving a purse of \$40.

Cape Elizabeth.—This charge was served for a part of the year by Rev. William Bragg, who resigned the parish and entered secular work in Portland. A young man from Canada followed him as a supply, but remained only a few weeks, and since then the "church on the hill" has been closed. The ladies meanwhile have been running down a floating debt and have nearly sunk it. We are hoping to find a man and wife for next year who will camp down in the parsonage to stay through and bring things to pass.

Personal.—Bishop Goodsell has been the guest of the Methodist Federation. To entertain a Bishop, except at Conference time, is a delight so rare that it only occurs about once in the lifetime of a Methodist preacher in the old Pine Tree State. The genial Bishop gave us three days, much to the pleasure and edification of the pastors and churches. The weather was all that could be desired. On Sunday afternoon, Feb. 18, he was greeted by a large congregation at Chestnut Street, where he preached gloriously, moving all hearts. On Monday evening he gave a charming address before the Methodist Federation of Portland and vicinity, at Pine Street; but the grand climax was reached on Tuesday evening at Congress Street, when the Bishop was at his best, preaching to a crowded house, and mightily thrilling the people with a strong, earnest, evangelistic sermon. His visit will long be remembered by those who heard his presentation of the great soul-stirring truths of the Gospel. Come again, Bishop! B. C. W.

Lewiston District

Chebeague.—Our church here has had a glorious revival. The pastor was assisted by Evangelist I. T. Johnson, and 35 or more were converted or reclaimed. Every boy in the pastor's class in the Sunday-school was converted. The good work continues in the regular services. A new furnace and a new organ have been placed in the church, and are all paid for. Albert Grannell, who was Sunday school superintendent and a trustee of the church, died late in the fall, and the loss is deeply felt.

Fryeburg and Sweden.—The seventh year of Rev. E. F. Doughty has still further increased his popularity. The services are better attended than at any time during his long pastorate here. The Ladies' Aid has helped in the current expenses over \$100. The Epworth League is doing good work, and has sent a barrel to the Portland Deaconess Home. The parsonage has been improved with paint and paper at an ex-

pense of \$75. The church at Sweden, now supplied Sunday afternoons by Mr. Doughty, has been newly shingled.

West Baldwin and Hiram.—The pastor, Rev. J. M. Potter, is abundant in labors. Special meetings have been held at West Baldwin,

and also at North Baldwin—at the former place for five weeks, and at the latter four weeks. New books have recently been added to the Sunday school library at West Baldwin. The Epworth League at Hiram is a great assistance to the pastor. The Ladies' Aid so-

31 Boxes of Gold 300 Boxes of Greenbacks

For the most words made
up from these letters

Y - I - O - Grape - Nuts

331 people will earn these prizes.

Around the fireside or about the well-lighted family reading table during the winter evenings, the children and grown-ups can play with their wits and see how many words can be made.

20 people making the greatest number of words will each receive a little box containing a \$10.00 gold piece.

10 people will each win one box containing a \$5.00 gold piece.

300 people will each win a box containing \$1.00 in paper money, and one person who makes the highest number of words over all contestants will receive a box containing \$100.00 in gold.

It is really a most fascinating bit of fun to take up the list evening after evening and see how many words can be added.

A few rules are necessary for absolutely fair play:

Any word authorized by Webster's dictionary will be counted, but no name of person. Both the singular and plural can be used, as for instance "grape" and "grapes."

The letters in "Y-I-O-Grape-Nuts" may be repeated in the same word.

Geographical names authorized by Webster will be counted.

Arrange the words in alphabetical classes, all those beginning with A together and those beginning with E to come under E, etc.

When you are writing down the words leave some spaces in the A, E, and other columns to fill in later as new words come to you, for they will spring into mind every evening.

It is almost certain that some contestants will tie with others. In such cases a prize identical in value and character with that offered in that class shall be awarded to each. Each one will be requested to send with the list of words a plainly-written letter describing the advantages of Grape-Nuts, but the contestant is not required to purchase a package. These letters are not to contain poetry or fancy flourishes, but simple, truthful statements of fact. For illustration: A person may have experienced some incipient or chronic ailment traceable to unwise selection of food that failed to give the body and brain the energy, health and power desired. Seeking better conditions, a change in food is made, and Grape Nuts and cream used in place of the former diet. Suppose one quits the meat, fried potatoes, starchy, sticky messes of half cooked oats or wheat, and cuts out the coffee. Try, say, for breakfast a bit of fruit, a dish of Grape-Nuts and cream, two soft-boiled eggs, a slice of hard toast and a cup of Postum Food Coffee. Some amateur says: "A man would faint away on that,"

but my dear friend we will put dollars to your pennies that the noon hour will find a man on our breakfast huskier and with a stronger heart-beat and clearer working brain than he ever had on the old diet.

Suppose, if you have never really made a move for absolutely clean health that pushes you along each day with a spring in your step and a reserve vigor in muscle and brain that makes the doing of things a pleasure, you join the army of "plain old common sense" and start in now. Then after you have been 2 or 3 weeks on the Grape Nuts training, you write a statement of how you used to be and how you are now. The simple facts will interest others and surprise yourself. We never publish names except on permission, but we often tell the facts in the newspapers and, when requested, give the names by private letter.

There is plenty of time to get personal experience with Grape-Nuts and write a sensible, truthful letter to be sent in with the list of words, as the contest does not close until April 30, 1906. So start in as soon as you like to building words, and start in using Grape-Nuts. Cut this statement out, and keep the letters, Y I O-Grape-Nuts, before you, and when you write your letter you will have some reason to write on the subject, "Why I Owe Grape-Nuts."

Remember, 331 persons will win prizes which will be awarded in an exact and just manner as soon as the list can be counted after April 30, 1906. Every contestant will be sent a printed list of names and addresses of winners on application, in order to have proof that the prizes are sent as agreed. The company is well known all over the world for absolute fidelity to its agreements, and every single one of the 331 winners may depend on receiving the prize won.

Many persons might feel it useless to contest, but when one remembers the great number of prizes—331—the curiosity of seeing how many words can really be made up evening after evening, and the good, natural fun and education in the competition, it seems worth the trial; there is no cost, nothing to lose, and a fine opportunity to win one of the many boxes of gold or greenbacks.

We make the prediction that some who win a prize of gold or greenbacks will also win back health and strength worth more to them than a wagon full of money prizes.

There are no preliminaries; cut out this statement and go at it, and send in the list and letter before April 30, 1906, to Postum Cereal Co., Ltd., Battle Creek, Mich., and let your name and address be plainly written.

cely is an important factor on this charge.

Bridgton.—Here is another pastor who is full of energy and who keeps things moving. The whole community holds Rev. Wm. Wood in high esteem. Recently, 2 have been baptized and received on probation, and 1 has been received into full membership. There is a good interest in the services, and three have lately been converted. There is a class of 15 in studies in the Old Testament. The Epworth League devotional meeting is gaining in attendance and interest.

Mechanic Falls and Minot.—The pastor, Rev. H. Hewitt, is striving earnestly to build up this charge, which has suffered so much by removals during recent years. The other churches also have suffered by the departure of so many who have gone elsewhere to find work. We hope the day will soon come when our church will recover its old time strength. The Epworth League and the Ladies' Aid Society are both doing faithful work. The latter has paid for improvements in the parsonage and also contributed over \$60 toward the pastor's salary.

Cumberland and Falmouth.—The Sunday-school at Falmouth has added \$50 worth of books to the library. The church has recently received \$300 from the Harriet Prince estate, to be placed at interest. During the last quarter, 9 have been admitted by certificate and 2 from probation into full membership. During the year \$200 have been paid for improvements.

Buckfield.—Rev. A. W. Pottle has infused new life into this church. With a new foundation under their church edifice, and with new courage in the church membership, the future looks more hopeful. During the last quarter 3 have been received from probation, 2 by certificate, and 2 on probation. Here, also, the Ladies' Aid Society is a great help to the church.

C. F. P.

Augusta District

Livermore Falls.—The watchword of this church is "Upward and Onward," and there is no more aggressive church on the district. Rev. G. C. Howard and wife are greatly in love with this people, and vice versa. The pastor reports 700 pastoral visits this year so far, and 27 have been taken into the church in full connection and 7 on probation. Benevolent apportionments will be nearly, if not all, met. A good work has been done in the Italian Mission with some results. The Week of Prayer was observed in union service with the Baptist Church. The Cradle Roll numbers 50. The Junior League is prospering under the supervision of Mrs. Maude Rich, and has 32 in membership. Mr. F. A. Brown, the efficient superintendent of the Sunday-school—one of the largest in the district—was re-elected the first of January. The Epworth League is flourishing and doing splendid work, and shows its wisdom and interest in the *Epworth Herald* by taking 83 copies. The average attendance at its meetings is 45. The average attendance at class-meetings is 35, and the veteran class-leader, A. D. Brown, says it is on the hallelujah line. Everything points to a new church edifice next summer. Subscriptions, interest, and a united people, with push, purpose and prayer, all declare in favor of it; and the Epworth League is divided into Whites and Reds in a money-raising contest for it. Recently 10 new members were received into the church. The religious interest is unabated. A society of men has been formed called the "Brotherhood of St. Paul," which numbers 60. A unanimous call was given to the pastor for another year.

East Livermore and Fayette.—This charge has been faithfully served the past three years by Rev. C. O. Perry, and it is the unanimous wish of the church that he remain another year. All this time he has attended our school at Kent's Hill, six miles away, and while it has been hard work, yet he has gone through the years, attending to the work of the charge, and expects to graduate next June. Mr. Perry has a pressing invitation to serve another church the coming year, but at present the matter is unsettled as to what he will do. Several conversions have occurred during the past year. Church-going interest is good, and the people are happily united and in harmonious relation with their pastor. Mother Cole is in very comfortable health, but the wife of her son, A. D. Cole, has been very sick. She is now on the mending side, however, and hopes are entertained for a speedy and permanent recovery.

Rev. S. D. Brown, a superannuate, is in his usual good health, and the pastor greatly appreciates his presence and help in all the services.

Monmouth.—Rev. H. A. Sherman has served this church for the past three years, and he and his wife have done excellent work; but they feel that another should take up the work next year, hence will ask for a new appointment. He has been a faithful pastor to this people and a good preacher. He has seen the parsonage renovated and improved at an expense of several hundred dollars during his pastorate, can report a goodly number of conversions, and has the privilege of preaching to a large and appreciative congregation every Sunday morning, with a good working force in the evening to assist him in the service. The Sunday-school and class-meetings have increased, and the Epworth League is in good condition, the new president, Mrs. Dr. Marston, proving to be the right one for the place. Here is a good pastorate for some good man, who will find everything in the right condition for aggressive work. The benevolences will be up to last year, and the amount raised for each object will be worth looking at. Our last visit to the parsonage was a pleasant occasion. A very delightful surprise awaited us, in the form of a real reception, as it was our last visit to the charge officially. About 80 people were welcomed to the parsonage, and an interesting program was arranged by the president of the Epworth League and fully carried out, consisting of literary productions and music. The guests were properly received by the host and hostess and others, after which dainty refreshments were served. We have reasons for thankfulness to all participating and especially to the movers of the reception, and shall always remember the occasion as one of the bright spots in our life. Mr. Sherman and family are highly esteemed, not only by the church, but also in the community, and many will be the regrets when they leave the town.

Winthrop and East Readfield.—Rev. T. N. Kewley and wife have served this charge for the past four years, and while they feel it would be better to make a change the coming spring, the quarterly conference and the church think differently. A unanimous and hearty invitation was given them to remain another year; but several of the officials were not satisfied to invite by vote, and verbally signified their desire for his return. The financial showing was up to and beyond past years for church expenses, and in addition \$1,500 has been expended on the auditorium, making it a beautiful place of worship. Steel ceiling, painted walls, memorial windows, and a new carpet are the most noticeable among the improvements. The members expect to continue the movement, renovating the vestries, placing the furnaces below the floor, and putting in electric lights, and when all is done it will be a delightful church home. East Readfield has withdrawn, and will set up house-keeping on its own account, or with some other church nearer, another year. Mr. Kewley has had a very comfortable and successful pastorate, and he and his wife are greatly loved by the church and people; but he feels that his work is done, and, like many another pastor in our knowledge, sighs for the time-limit! There has been a noticeable increase in the audiences, day and evening, and the Sunday-school has added new members, while the Epworth League is on a good basis and in working condition.

Kent's Hill and Readfield Corner.—Rev. T. C. Chapman came to this charge the middle of last October, by appointment, to fill out the year left vacant by Rev. H. A. King. After four months' service, we conclude that no mistake was made, and this is the verdict of the officials and people. On both parts of the charge, while recently there, we found an excellent spirit and large attendance, with a good healthy growth of religious interest. At present he is holding special meetings at the Corner, with good prospects of success. On the Hill a deep religious interest prevails in the school, and the winter term is an excellent one, splendid harmony existing between faculty and students. President Berry has suffered long and severely with neuritis, but at present time is gaining control of the trouble. He held the quarterly conference with him at his home, and he was able to come into the service in the evening of Sunday with the aid of crutches, and remained for about twenty minutes—the first time in ten

weeks. It was the unanimous request of the officials that the pastor remain with the church another year. Mr. Chapman and his family feel very much at home with this people, and are happy in their work.

Oakland and Sidney.—Rev. J. B. Lapham is closing his seventh year on this charge, and at the fourth quarterly conference gave a summary of the work, and then requested the officials not to consider him a candidate for another year. Mr. Lapham is well and strong, and has carried on double work the entire time of his sojourn here, with five miles between preaching points on Sunday, teaching a Sunday-school class, and caring for his evening service. From his general appearance he looks and acts as if he were good for another pastorate. His eye is not dimmed, his mental and physical vigor are unabated, and his heart is as warm as ever, with religious fervor up to the standard of aggressive labor for Christ. The church and people on this charge express regret at his prospective departure from among them.

C. A. S.

VERMONT CONFERENCE

St. Albans District

Richford.—The work is progressing on this charge, under the care of Rev. S. H. Smith, encouragingly to the pastor. An increased spiritual life was reported. A number were recommended for full membership in the church. Reports from the Epworth League and the Junior League were very encouraging.

Montgomery.—Rev. J. L. Illsley, the pastor, gave a very hopeful report of the work on this charge. The barn—now one of the best on the district—which was begun early in the year, has been completed, and is all paid for, the total cost being about \$400.

Essex and Essex Junction.—Here the long-time agitated question regarding the pastor's residence, and which of the two places on this charge shall have the morning service, is still on top. It will not down, and must soon be

A NECESSARY EVIL

Experience of a Minister who Tried to Think That of Coffee

"A descendant of the Danes, a nation of coffee drinkers, I used coffee freely till I was twenty years old," writes a clergyman from Iowa. "At that time I was a student at a Biblical Institute, and suddenly became aware of the fact that my nerves had become demoralized, my brain dull and sluggish, and that insomnia was fastening its hold upon me.

"I was loth to believe that these things came from the coffee I was drinking, but at last was forced to that conclusion, and quit it.

"I was so accustomed to a hot table beverage and felt the need of it so much, that after abstaining from coffee for a time and recovering my health, I went back to it. I did this several times, but always with disastrous results. I had about made up my mind that coffee was a necessary evil.

"About this time a friend told me that I would find Postum Food Coffee very fine and in many respects way ahead of coffee. So I bought some, and, making it very carefully according to the directions, we were delighted to find that he had not exaggerated in the least. From that day to this we have liked it better than the old kind of coffee or anything else in the way of a table drink.

"Its use gave me in a very short time an increase in strength, clearness of brain and steadiness of nerves, and sleep, restful and restoring, came back to me.

"I am thankful that we heard of Postum, and shall be glad to testify any time to the good it has done me." Name given by Postum Co., Battle Creek, Mich.

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306-308 Broadway, Milwaukee, Wis.

settled so that it will stay settled, if the cause is to grow and make an advance in this territory. Rev. C. S. Hulbert has faithfully served this charge for five years.

Fairfax.—Everything here, under the pastorate of Rev. G. W. Burke, is on the upward grade. A happy and contented pastor, over a happy and contented and prosperous church, makes a happy presiding elder when he makes to them his quarterly visit.

Westford.—This small charge is looking up. Encouraged, determined not to die but live, to at least hold the fort whatever it may cost, well describes the spirit that characterizes the small company of men and women at this place. We somehow feel that if that spirit is maintained, this old church will yet make the enemy tremble.

District Parsonage.—Nearly all the churches have responded with the assessment for the repairs on the district parsonage. If the few churches that have not as yet responded will do so, it will help us to meet all the indebtedness incurred for this work.

Ministerial Association.—The winter meeting of the preachers of St. Albans District was held at Milton, Feb. 12-13, and was an enjoyable and profitable occasion. Monday evening, Rev. F. E. White, of Enosburg Falls, preached a strong and able sermon from John 3:16. The exercises opened Tuesday morning with devotional services in charge of Rev. C. S. Hulbert. The general topic for the morning was: "Denominational Unity." Papers were presented on sub-topics by the following preachers: "The Common Standing Ground of All Religions," Jacob Finger; "The Fundamental Verities in which All Christendom is One," S. Donaldson; "Common Standing Ground of All Evangelical Denominations," W. S. Smithers; "Truths upon which All Protestantism is Agreed" was to have been opened by G. L. Story, and "Lines upon which All Evangelical Denominations can Co-operate," by F. H. Roberts, but they were unavoidably detained, and the last topic was opened up in a practical and suggestive address by G. W. Burke.

After a sumptuous banquet served by the ladies of the church in the vestry, the afternoon session began with devotional services led by Rev. O. L. Barnard. Rev. W. E. Newton read an excellent paper on "The Problematic Character." Rev. C. S. Nutter, D. D., opened the discussion on "The Pastor's Responsibility in the Election of Church Officials," and the afternoon meeting closed with reports and suggestions from the evangelistic campaign by the pastors.

In the evening Rev. J. Q. Angell preached to the profit of the people on "The Power of

An Easy Way to Make Money

I resolved New Year's that I would turn over a new leaf and do all in my power to assist others, and write you my experience, hoping many may be benefited as I have been. I have made \$380 in 80 days, selling dishwashers. I did my housework at the same time. I do not canvas, people come or send for the dishwashers. They are lovely to sell. The machine washes and dries the dishes perfectly in three minutes, without putting the hands in water. Every lady who sees it wants one, as they only cost \$5. I think any person can do as well as I have. Write to the Mound City Dishwasher Co., St. Louis, Mo., Dept. 91, and they will give you instructions and start you in the business. Dishwashers sell to everybody. Dishes must be washed three times a day. It will not be long before dishwashers are more numerous than sewing machines, as they are cheaper and used so much more frequently. MRS. W. B.

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Prayer." Resolutions were adopted calling upon our people to stand true in opposition to the system of licensing the sale of intoxicating liquor in the State, and also disapproving of any member of the Conference exchanging pulpits with a minister who denies the Deity of Jesus Christ. The large attendance of the preachers, the cheerful and bountiful hospitality of Rev. J. T. Baxendale, the pastor of the church, and his people, and the interest shown in the consideration of all the topics, led those present to say: "It is good to be here." H.

St. Johnsbury District

South Albany.—Congregations and Sunday-school are reported on the increase. This charge is also under the pastoral supervision of Rev. H. E. Howard, and his reappointment for another year was earnestly desired.

Coventry.—The Sunday visits of the presiding elder to this charge have fallen in the afternoon each time this year. This is not the usual time of service, and tends to diminish the attendance, but has seemed necessary in carrying out his plan of holding services at three (or four) places each Sunday, and has made possible three visits where only two at most would have been possible otherwise. The congregations, if small, are attentive and manifestly interested. The quarterly conference evidently wishes to keep in line with others, and requested the return of the pastor, Rev. M. A. Turner.

Craftsbury.—Stormy weather almost seems to be decreed for every visit of the elder to some charges, and this is one of them. However, there was a fair congregation to listen to the Word at the last visit, and certainly an appreciative one. There was a very full attendance at the quarterly conference, and Rev. R. J. Chrystie received a unanimous and very earnest invitation to spend a fourth year with his people.

Groton.—Mrs. Hough still maintains the unequal struggle against disease with smiling, cheery face, and apparently unabated courage. Rev. A. J. Hough is constant and assiduous in his care, yet finds time to conduct the services of the church and visit the sick. He is on the program of the Preachers' Meeting for a sermon at Cabot, but does not absent himself over night, so will not be able to fill the assignment. There is much sickness in the community, cutting into the church attendance to quite an extent; yet the writer had the privilege of preaching to a goodly congregation there recently, and afterward teaching the pastor's class in Sunday-school.

Newport Centre.—Mark, son of the pastor, Rev. M. H. Ryan, has had a long and severe illness with pneumonia and attendant complications. He was taken sick early in December, and was just beginning to sit up for a few minutes at a time about the 10th of February. There seems reason now to anticipate a complete recovery.

Peasham.—Still active and efficient in his 83d year, Rev. P. N. Granger is carrying on the work of this charge to better purpose than a younger man would be likely to do. He complains that people will not realize that he is growing old; but perhaps he himself is responsible for their forgetting the fact. On the occasion of the writer's recent visit to this place, Rev. J. K. Williams, of the Congregational Church, withdrew his evening appointment, and with his people worshiped with the Methodists.

Plainfield.—A valued correspondent at this point sends several items of interest with regard to the church, its members and work. The Ladies' Aid Society netted about \$90 from their work the past year under the leadership of Mrs. I. O. Ricker, president; an afternoon social and tea held in December with Mrs. Harry Parks, was the best attended in years, 71 being served. The Junior League has been steadily growing in members and interest under the care of its painstaking superintendent, Mrs. Belle Parks. Jan. 6, Mrs. Parks gave the children a sleigh-ride in a gaily decorated barge, drawn by four horses. The pastor, Rev. I. P. Chase, has instituted a castle of the Knights of King Arthur for the boys of the place. Mrs. Alonzo Hitchcock received her friends, Jan. 4, the occasion being her 85th birthday; her interest in the work of the church is unabated. Twenty-two members of the choir of Hedding Methodist Episcopal

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has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 34 James St., Syracuse, N. Y. Mr. Jackson is responsible for the above statement true. Pub.

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Church, Barre, were entertained by our ladies at this point, Jan. 17, on their annual outing. Evangelist Ralph Gillam was conducting meetings with a good outlook for success when the district superintendent visited the charge for the purpose of holding the fourth quarterly conference. Miss Alice Leith as soloist was assisting in the work.

Barton.—Parishioners of Rev. W. C. Johnson say that he is preaching better than ever before. His health has compelled Mrs. Johnson to relinquish some of her many activities; but an efficient housekeeper having been secured to look after the interests of the parsonage, it is hoped that a season of needed rest will restore our sister to her usual vigor. Rev. A. B. Blake, one of our supernumerary preachers, resides on this charge; he is unobtrusively but very practically helpful in the work in many ways, and is held in high esteem by the people. Just now he is supplying the pulpit of the Congregational Church, the pastor being absent on a trip to Europe. F. W. L.

Montpelier District

Weston and Landgrove.—Rev. F. A. Woodworth is completing a four years' pastorate, greatly beloved by all his people. Some material improvements mark the progress of the years, but the greatest work has been the coming of a spirit of Christian harmony to the church itself. No work worth mentioning can be accomplished where this is lacking. The old records of the Weston Circuit recently came into my possession, and were interesting reading. Perhaps after the rush is over, it will be possible to give some parts of them to the readers of the HERALD. Landgrove has the distinction of being, very early, a hotbed of

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anti-slavery feeling. Ambrose Woodward, who died this year at the good old age of 95, was a leader in this, and in the early forties, not being able to abide the slow pace of the Methodists who did not seem to heed his anti-slavery resolutions, he withdrew from the church and joined the Wesleyan Methodists. After the General Conference of '41 he came back, and to the end of his days was a steward in the church.

South Londonderry. — Rev. J. H. Bennett is acceptably serving this charge, which early came into prominence as a part of the old Weston Circuit. Some repairs have been made on the parsonage, the Junior League has been reorganized, and other needed work done. The union services were profitable; about twenty asked for prayers, and some will come with us on probation. The great need of this charge, like many others, is some consecrated layman to take the finances in hand. These things must be worked, and that means effort.

Wardsboro. — "Once the most desirable appointment on the Springfield District." The death or removal of staunch supporters of our work, and the spiritual dearth resulting from various causes, has made hard work here. The A. Z. club has been busy this year, has painted the church at an expense of over \$100, and has helped generously on pastor's salary. There is a good attendance at the preaching service on Sunday morning. We ought to have a genuine revival here to help along all lines.

Williamsville and East Dover. — This double charge has been served two years by Rev. J. C. Hazelton, who, with his good wife, has worked hard for the cause scattered over a part of three towns. Some most excellent people are here. On the night of the elder's visit an old-fashioned love-feast was held, and it was a good one. Mr. Freyenhagen, the class-leader, said he was glad he learned the songs of Zion, and we believed him as he lustily sang some of the rousing pieces seldom heard in these days. I wish Methodists paid more attention to "spiritual songs" as a means of admonition. With little fuss, the spire of the church has been repaired at an expense of nearly \$50.

Brattleboro. — Work moves smoothly under the skillful guidance of Rev. and Mrs. A. H. Webb. There are good congregations and a good interest. A live prayer-meeting is maintained on Sunday evening and much interest manifested.

Putney. — On our last visit the pastor was celebrating the 80th anniversary of the founding of the church in Putney. On account of previous engagements, the elder was not privi-

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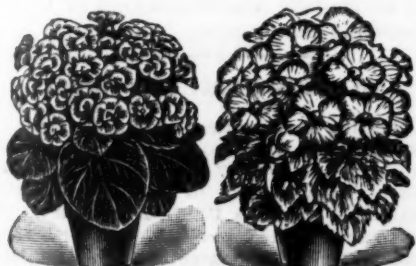
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leged to remain to the services. Dr. Cooper preached two good sermons on Sunday and remained for the services on Monday. The pastor was assisted by Rev. L. O. Sherburne on Monday. Other persons who expected to be present and assist were unavoidably detained. A very tasteful souvenir program was prepared commemorative of the occasion.

Bellows Falls. — The work in this parish has been put on a wholesome and solid foundation during the four years' pastorate of Rev. L. O. Sherburne. At no period during five years has there been more evidence of prosperity than at the present time. The family of the pastor have been unusually helpful in the work of the church. Much good has been done by special meetings under the direction of the pastor, assisted one week by Rev. A. H. Webb. The members of the church were greatly quickened and helped by them. They were to be continued — as they ought. Why may we not have here, as elsewhere, a good revival? Let the people answer!

Perkinsville and Amsden. — A good union congregation greeted the elder on a recent Sunday morning. A three-mile drive to Amsden and the opening of a service with four persons present — which audience later grew to ten persons — was not especially inspiring; but there was much sickness on the charge which, in part, accounted for conditions. The pastor has worked faithfully and is desired for another year. Work at South Reading has been suspended for the winter.

Springfield. — The pastor has been engaged in an aggressive evangelistic campaign, which has resulted in several clear conversions and much good ensuing to members of the church. This is not the result simply of an effort for a few weeks, but is the culmination of much patient work. Dr. E. O. Thayer believes that man's need is as great and the Gospel is as

powerful as ever. Such faithful work is bound to show results.

Pittsfield. — At this writing the pastor is in New York, having undergone a surgical operation. It is hoped he will be back before Conference. The prayers of his brother ministers are in his behalf that he may be restored to perfect health and returned to his place in the work.

Personal. — A letter from Rev. G. A. Stott reports him as not able to sit up since the operation, but claims that it was successful, and expresses the expectation that he will soon be back on his charge again.

Dr. Bishop, who has been absent for a few weeks on a much-needed vacation, is reported much rested and able to return soon after March 1.

A card from Rev. R. C. T. McKenzie reports him in his old home in New Brunswick, where he is receiving benefit from this change and freedom from the cares of the pastorate.

Rev. Geo. Howe left for Southern Pines, Feb. 19, for a sojourn of two months. Mrs. Howe accompanying him in the trip South. George reports a good time in his Congregational parish, especially because he has seen some conversions.

Conference Reports. — Pastors on Montpelier District have an A1 rating with the statistical secretaries as regards getting their reports in

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on time. There is a little chance for improvement concerning accuracy. Better your record this year! W. M. N.

N. E. SOUTHERN CONFERENCE

Norwich District

Ministerial Association.—The Norwich District Ministerial Association held its winter session in South Manchester, Feb. 5 and 6. The devotional services were conducted by Rev. John Oldham at 2 P. M. on Monday. Some items of business were attended to, after which several of the preachers gave reports relating to the evangelistic services under the plan of group meetings, the pastors helping each other. These reports were very interesting and showed that many conversions have taken place and that in every case the churches have been greatly quickened. The order of the day was then taken up, the first essay being, "The Spirit and Conduct of Public Worship," by Rev. W. J. Smith. A spirited discussion followed the reading. "Browning and the Christian Faith" was the subject of the next paper by Rev. Thomas Tyrie. The ensuing discussion revealed the fact that many of our preachers are careful students and great admirers of Robert Browning. Rev. W. H. Dunnaek preached in the evening from John 6: 63.

On Tuesday morning the devotional services were led by Rev. W. F. Taylor. Rev. W. E. Kugler presented an essay on "The New Hymnal," and his views were shared very largely by the many who discussed the subject. "The Bible in American Oratory," was the topic of the paper given by Rev. J. H. Allen, and the debate succeeding his paper was spirited and enthusiastic. Rev. W. T. Carter had charge of the devotional exercises in the afternoon. Rev. F. A. Whittlesey read an essay on "The New Political Conditions in the Orient as Affecting Christianity." The last paper was presented by Rev. W. F. Davis on "Social and Religious Problems of our Commonwealth." The condition of things in Connecticut in relation to divorce, intemperance, labor, etc., furnished ample scope for the vigorous discussion of this great subject. In the evening Rev. J. N. Patterson preached from 2 Pet. 1: 5-7.

The entire meeting was a decided success every way. Each paper and sermon was very carefully prepared, and the discussions were unusually animated and able. The pastor of the church, Rev. W. F. Davis, did everything in his power to make the gathering enjoyable and profitable. The ladies of the church provided very bountiful collations, giving the preachers a fine opportunity to enjoy each other socially. Twenty-eight preachers were present at the meeting. Too much credit cannot be given to the committee on program, of which Rev. Thomas Tyrie is chairman. A beautiful silk flag was presented to each preacher by the Taber Chapter of the Epworth League, through the courtesy of the Cheney Brothers. Rev. J. B. Ackley was elected as committee to raise the deficiency on the expenses of the last General Conference. The Association voted to accept the invitation of the church in East Hampton to hold the next meeting in that place in June.

Epworth League.—The second sub-district convention of the Norwich District Epworth League was held in the Methodist Episcopal Church in Putnam, Jan. 19. The following Epworth League chapters were represented: Danielson, Moosup, North Grosvenor Dale, Willimantic and Gale's Ferry. Mr. Walter N. Foster, district president, presided. Miss Flora M. Smith, of the Putnam chapter, conducted the devotional exercises. Very encouraging reports were given by officers of the different chapters. Rev. J. H. Newland being unable to be present, his place was taken by Dr. J. I. Bartholomew, who spoke with much interest and power upon the importance of having definite plans for League work. This was followed by an address by Rev. Albert E. Legg, of Providence, on "Missionary Work through the League." There was also a missionary exhibit, showing the literature that could be used in the different departments of church work. At the close of the afternoon session a supper was served by the ladies of the local chapter.

Mr. Frank E. Briggs, of Manchester, conducted the devotional services in the evening. A fine duet was rendered by Mrs. and Miss Hawley. Miss Nellie G. Brown presided at the

piano, and accompanied Miss Lena Rawley and Miss Edith L. Brown, the violinists. The address was given by Rev. A. E. Legg, his subject being, "Knights by Kneeling." The convention was an excellent one, and cannot but be helpful to the local church, of which Rev. F. W. Gray is pastor. X. Y. Z.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting.—The Boston Methodist Preachers' Meeting was favored with an address by Rev. George E. Stokes, on conditions in India. Carolyn and Bowen Bruere, children of Rev. W. W. Bruere, of India, gave several selections on the cornet. Resolutions on the death of Rev. J. R. Cushing were presented by Rev. Alexander Dight and adopted. Next Monday there will be no meeting, on account of the meeting of the Evangelical Alliance.

Cambridge District

Waltham, Immanuel.—The Mothers' Club of Waltham was greatly pleased with an address recently given before the club by Rev. Dr. R. L. Greene, pastor of Immanuel Church of that city. Dr. Greene was also the guest and speaker at the Phales Club of Christ Episcopal Church of Waltham. It was a "Patriotic Night," and the speaker was at home in the theme given. The work at Immanuel is greatly prospering, with congregations that fill the church and constant additions to the membership.

Somerville, First St.—At the fourth quarterly conference the pastor, Rev. H. P. Rankin, was given a unanimous invitation by a rising vote (22 present) to return for the third year. Last Sunday morning Bishop Goodsell preached a most helpful, inspiring sermon to a large audience, and raised, in cash and pledges, \$500 to be applied on the mortgage. The Sunday-school, which had been engaged in effort in this direction for several weeks, brought in \$270. In the evening Dr. L. B. Bates preached and Mrs. Bertha Cushing Child sang. The pledges and cash received during the day amounted to over \$800, which will subsequently be raised to \$1,000, all of which will be used to reduce the mortgage of \$3,500.

Newton Upper Falls.—At the last communion service, March 4, 12 persons were received—9 on probation and 3 by letter—and 3 were baptized. The pastor, Rev. O. W. Scott, has been voted two months' vacation by the quarterly conference, to be taken in July and August. Delightful harmony prevails, and the work moves steadily forward.

Lynn District

Lynn, St. Paul's.—The Conference year is closing in a spirit of revival and temporal prosperity. All bills are paid, and current expenses for next year are provided for, the subscriptions to the weekly-offering exceeding last year by \$400. The pastor received 10 on probation last Sunday, baptized 3, and received 5 by letter. After the sermon Sunday night by the pastor on, "Victory by Faith," five rose for prayers, and an impressive altar service followed. Two new classes have been formed, one conducted by the pastor for the younger young people, held Tuesday night from 7 to 8 o'clock, another conducted by A. Moody in his home, with an attendance of about 20, largely composed of persons who had not attended class-meeting before. This makes five classes now in operation in the church. There were 350 new scholars added to the Sunday-school last year, and the treasurer received and disbursed over \$1,100 during the year 1905. The testimony of the chairman of the finance committee is that the people have paid more promptly and willingly to support the church during the last two years than at any time during his connection with it. Rev. Charles Tilton is pastor.

North Andover.—At the fourth quarterly conference, recently held, the pastor, Rev. George K. Sanderson, was unanimously invited to return for the third year. The work of the church is in a very satisfactory condition. G. F. D.

Springfield District

Ware.—An immense amount of labor has been given by the pastor, Rev. John Wriston, during the past year, in Sunday-school work. Last of his accomplishments is the production of an extensive Harmony of the Gospels, written and simplified to the needs of the entire

Sunday-school. The neat publication has been placed in the hands of each pupil, and the study of the Life of Jesus Christ is greatly simplified. The book has been placed in each home in the parish. The Home Department is under the supervision of the pastor, and has 45 enrolled at the present time. Mr. Wriston is ably supported by the new superintendent, Mr. R. A. Sullivan, both he and the assistant superintendent systematically calling in the parish. The pastor conducts a weekly teachers' meeting, nearly every teacher and substitute attending. A young men's study club meets twice a month, the pastor supervising the work.

West Springfield, Merrick.—Rev. E. V. Hinch. life is unanimously invited to return for the fifth year. C. E. DAVIS.

A PERFECT HAND

How Its Appearance Became Familiar to the Public

The story of how probably the most perfect feminine hand in America became known to the people is rather interesting.

As the story goes, the possessor of the hand was with some friends in a photographer's one day, and while talking held up a piece of candy. The pose of the hand with its perfect contour and faultless shape attracted the attention of the artist, who proposed to photograph it. The result was a beautiful picture kept in the family until one day, after reading a letter from some one inquiring as to who wrote the Postum and Grape-Nuts advertisements, Mr. Post said to his wife: "We receive so many inquiries of this kind that it is evident some people are curious to know. Suppose we let the advertising department have that picture of your hand to print, and name it 'A Helping Hand.' (Mrs. Post has assisted him in preparation of some of the most famous advertisements.)

There was a natural shrinking from the publicity, but with an agreement that no name would accompany the picture, its use was granted.

The case was presented in the light of extending a welcoming hand to the friends of Postum and Grape-Nuts, so the picture appeared on the back covers of many of the January and February magazines, and became known to millions of people.

Many artists have commented upon it as probably the most perfect hand in the world.

The advertising department of the Postum Co. did not seem able to resist the temptation to enlist the curiosity of the public by refraining from giving the name of the owner when the picture appeared, but stated that the name would be given later in one of the newspaper announcements, thus seeking to induce the readers to look for and read the forthcoming advertisements to learn the name of the owner.

This combination of art and commerce, and the multitude of inquiries, furnishes an excellent illustration of the interest the public takes in the personal and family life of large manufacturers whose names become household words through extensive and continuous announcements in newspapers and periodicals.

An Important Movement

A meeting of more than ordinary interest to Methodism in East Maine was held at First Church, Bangor, Feb. 27, and resulted in a permanent organization, to be known as the "Methodist Ministers' Union of the East Maine Conference." This Union will discuss the vital problems facing our church and Protestantism in Eastern Maine.

Rev. J. W. Hatch, of Belfast, presented a paper upon "Some Conference Problems." The paper revealed some peculiar conditions. The inrush of foreigners and the indifferent attitude of a large proportion of the old native stock living in the rural districts makes much of our territory purely missionary ground. In

many of these rural communities flourishing Granges exist, and it is impossible to maintain a Sunday service. Thirty-three of our ministers are receiving an average wage of \$1.10 a day. No wonder one brother asked "how it were possible to support a family, keep a team, and supply oneself with the necessary means of mental growth, and remain an honest man with such a remuneration in this day of monopoly prices?" These men are of heroic mold. Mr. Hatch fears we may be driven to organize a missionary society within our Conference to turn the money raised in East Maine to meet this problem. Even then the sum would be pitifully inadequate to answer the crying need.

Rev. I. H. Lidstone, of Guilford, read a paper on, "The Presiding Elder — a District Missionary." In a witty, trenchant paper he declared that one means of solving the problem of East Maine's needs would be in releasing our presiding elders from much of their routine work and sending them out for weeks at a time to these Gospel-forsaken places to help the brother facing the indifference of the native stock, and to meet the foreign peoples with a personal and gracious welcome. The "personal touch" — a thing we heartily believe in — seemed to be the keynote of this paper.

A vote was taken asking those connected with the Conference program to allow time for a discussion of our problems at the coming session.

HORACE B. HASKELL.

Orono, Me.

You should not feel tired all the time — healthy people don't — you won't if you take Hood's Sarsaparilla for a while.

CHURCH REGISTER

Spring Conferences

New England and Vicinity

CONFERENCE	PLACE	TIME	BISHOP
New Jersey.	New Brunswick, N. J.	Mar. 14	Goodsell
Eastern Swedish	New York	" 22	Berry
N. E. Southern	Newport, R. I.	" 28	Cranston
New England	Malden	April 4	Moore
New York	Newburgh	" 4	Cranston
New York East	Brooklyn	" 4	McCabe
Newark	Jersey City, N. J.	" 4	Hamilton
New Hampshire	Lawrence, Mass.	" 11	Hamilton
Maine	Portland	" 11	Moore
Northern N. Y.	Utica	" 18	Goodsell
Vermont	Morrisville	" 18	Hamilton
Troy	Saratoga, N. Y.	" 18	Moore
East Maine	Vinal Haven	" 25	Moore

W. F. M. S. — The regular monthly meeting of the Executive Board of the New England Branch, Woman's Foreign Missionary Society, will be held in the Committee Room, 86 Bromfield St., Wednesday, March 14 at 10 a. m.

MARY L. MANN, Rec. Sec.

BOSTON NORTH END MISSION OFFICE from this date will be in the new Ford Building, cor. Ashburton Place and Bowdoin St., reached from Park St. station. Office hours, 9 to 12 a. m., or other hours by appointment. Telephone, Haymarket 2340. The missionary will be pleased to confer with any desiring to place children in the Mount Hope Home, or to consider such for adoption or placing out; also to

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confer with any regarding the Home for Young Women at 31 Worcester Square; or any other matters pertaining to our work.

C. L. D. YOUNKIN, Missionary.

SPECIAL NOTICE. — To the Friends of our Methodism: If you know of any members of the Methodist Episcopal Church now in the city of Galveston, Texas, either visitors or permanent residents, please send their names, and if possible their street numbers, to Rev. M. B. Rutherford, Galveston, Texas. We are opening a church there, and Mr. Rutherford is our pastor. Give this important matter your immediate attention.

R. L. SELLE, Presiding Elder,
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Call on R. M. HARRIS, 886 Washington St., for detailed rates and schedules.

EVANGELICAL ALLIANCE. — The next regular meeting of the Evangelical Alliance of Boston and vicinity will be held Monday, March 12, at 10.30 a. m., at Park St. Church, Boston. Prof. John Duxbury will read selections from the Scriptures. The address will be by Rev. A. Z. Conrad, D. D., pastor of Park St. Church.

C. A. THURSTON, Sec.

MAINE CONFERENCE. — All persons entitled to entertainment at the session of the Maine Conference, Portland, April 11-15, will please notify the secretary of the entertainment committee by March 15, otherwise we cannot assure entertainment.

FRANK M. STROUT, Sec.,
18 Preble St., Portland, Me.

LADIES' AID UNION. — The annual meeting of the Methodist Ladies' Aid Union will be held on Friday, March 30, at 10 a. m., at St. Mark's Church, Brookline. Take electric marked "Brookline via Newton Boulevard," or "Reservoir," at Park St. Subway, and leave cars at Park St., Brookline. Delegates are requested to give three minute reports. Luncheon at 15 cents will be served.

MRS. GEO. L. BRAY, President.

MRS. L. A. NEWHALL, Cor. Sec. and Treas.
25 Franklin St., Lynn.

W. H. M. S. — The Lynn District Association will hold a meeting at First Church, Cary Ave., Chelsea, March 15. Sessions at 10.15 and 1.30. Luncheon, 15 cents. Washington Ave. cars from Chelsea Square pass Cary Ave.

ADELAIDE E. TROLAND, Cor. Sec.

W. F. M. S. — The March meeting of the Cambridge District W. F. M. S. will be held at Harvard St. Church, Cambridge, Thursday, March 15. Sessions at 10.30 and 2. Luncheon, 15 cents. Mrs. W. W. Bruere, from India, will address the afternoon meeting.

MRS. C. H. CORLIES, Rec. Sec.

NOTICE. — Rev. E. S. Dunham, of Delaware, Ohio, Central Ohio Conference, evangelist and assistant editor of the *Christian Standard*, who conducted the pentecostal meeting for Bishops Joyce and Warren at the sessions of the New England Conferences, will be in New England this summer for camp-meetings, and has some open dates remaining. Please write him as soon as possible. He refers to Bishop Mallalieu, Dr. B. C. Wentworth, presiding elder of Portland District, the editor of *ZION'S HERALD*, and others.

W. F. M. S. — The Springfield District Association of the W. F. M. S. will be held in Merriek, Wednesday, March 14. Sessions at 10 and 2. The auxiliaries on the district are asked to send as many delegates as possible. Business and

full reports in the morning. Mrs. F. N. Seerley, of Springfield, will conduct nontide devotions. There will be an address and music. Luncheon will be served for all present by the ladies of the church for 15 cents. West Springfield and Feeding Hills cars pass the church.

MRS. W. FAYETTE WHARFIELD, Rec. Sec.

AMERICAN McALL ASSOCIATION. — The 22d annual meeting of the Boston Auxiliary of the American McAll Association will be held in the chapel of Mt. Vernon Church, corner of Beacon Street and Massachusetts Avenue, on Wednesday, March 14, at 3 o'clock. Mrs. Frank B. Kelley, of Elizabeth, N. J., who has just returned from a tour through France, will speak on the present outlook in the separation of Church and State. Everybody invited.

W. F. M. S. — NOTICE OF ITINERARY. — Mrs. Mary C. Meek, of Kuala Lumpur, Malaysia, will begin an itinerary in the New York East, Troy and Vermont Conferences, April 27. Those in this section desiring her aid should apply to the Conference secretary. Mrs. W. W. Bruere, formerly of Poona, will speak in the eastern section of the Branch, where the topic is to be our work in India or the thank-offering meetings. Miss Marriott must rest till May. Miss Danforth, also, is ordered to rest for six months. Miss Hartford is in the South, and will be ready to speak in May. Miss Clara Cushman may be addressed at Newton, Mass. Other speakers who kindly help are Revs. Dillon Bronson and Franklin Hamilton, who have recently made tours of India. Watch this column and the W. F. M. S. Notes for further announcements.

For the Committee,
CLEMENTINA BUTLER, Chairman.

ALPHA CHAPTER. — The last meeting of the Alpha Chapter of the School of Theology of Boston University previous to the annual meeting in June, will be held at "The Otis," corner of Joy and Mt. Vernon Streets, Boston, Monday, March 12, at 1 p. m. Lunch will be served in the dining-room, followed by a paper, social and discussion in the parlors. Rev. James Mudge, D. D., will read a series of most interesting letters from men prominent in Methodism. A paper will be read by Prof. Geo. A. Coe, of Northwestern University, entitled, "The Psychology of Inspiration." A full attendance is desired and anticipated, as this is an important meeting.

C. H. STACKPOLE, President,
A. M. OSGOOD, Secretary.

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OBITUARIES

If the dead came back —
If in some shadowy glen their forms might meet us,
Or from some wandering winds their voices greet us,
Or if, in all earth's strange or common places,
We might have hope to see the dear, dead faces,
Hope by keen eyes or hearing to discover
The father, sister, husband, wife or lover,
From death come back —

Life would be all a watching and a waiting,
A standing tiptoe at the mystic grating,
A pleading for the blessed shapes to linger,
Straining to touch them with a doubting finger,
Chattering wildly of the past, and suing
Wildly for pardon of our evil doing
Before they died.

Their pardon, lacking God's, would still content us;
We should walk blindly in the way they sent us;

Follow no unseen Christ, nor seek the portal
Of that unseen, faith-conquered life immortal.
We should be seers to signal, if out of heaven
To our crude eyes so crude a boon were given —
Our dead come back.

And soon, distracted with this double showing,
Half earth, half heaven, our doubtful senses knowing,
Labor would languish into dreams and fancies,
Duty be dazed by blinding sunward glances,
The world would grow less real, nor heaven come nearer,
Our dear ones be no happier or dearer,
Should they come back.

No happier — ah, no! How selfish-hearted
Who wishes back the blessedly departed.
Back from their sunny peace and swift-winged power
Into our cares that clog and woes that lower,
Just that our faithless, fretful eyes may view them
A few brief years before we shall go to them,
When we are dead.

Ah! God knows best, one life at one time giving,
Sparing to fret us with a double living,
A class of mysteries, two worlds, two missions,
Two stern and strange and masterful conditions,
My prayers I turn to praise, O God in heaven,
That to their wait this boon Thou hast not given —
My dead come back.

— AMOS R. WELLS, in *Independent*.

Hawkins. — Mrs. Betsy B. (Alexander) Hawkins was born in Arnold's Mills, R. I., June 28, 1839, and died in East Greenwich, R. I., Feb. 9, 1906.

Her parents, Gustavus and Celinda Alexander, were devoted members of the Methodist Episcopal Church of that place. She united with the church at an early age, and grew up in the Sunday-school and class-room. She attended school in her home village, and afterward took a course in East Greenwich Academy. She then taught for some time in the "Razee Neighborhood," near her home. As she grew to womanhood her taste for literature showed itself in numerous articles contributed by her pen to the different magazines and papers. This continued after her marriage, and proved to be a source of income. Dec. 23, 1861, she married Rev. J. Ellis Hawkins, of Wrentham, Mass. To them were born Frank A., who died in 1902; Carrie L., who died in 1880, while a student at Wesleyan University; Alice May and Ida E., the last named a popular teacher at East Greenwich Academy.

Mrs. Hawkins itinerated with her husband for thirty-four years, the last ten years of her married life being spent in her home in East Greenwich. Quiet and retiring, a woman of few words, she commanded the love and respect of all who knew her. Hers was no loud profession; her quick and generous response to the needs of the church she loved so well exhibited a loyalty that is the exception, not the rule, while the depth of her spirituality was evidenced in the quiet power of her personality.

She was stricken with paralysis on Jan. 23.

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and, though she lived on, was not able to speak except with great difficulty. Hopes were entertained of her recovery, but though she rallied one day, it was but to fall back the next, and on Feb. 9, this devoted wife and mother passed through the valley of the shadow into the brightness of eternity, to be forever with Him whom she loved so well and served so faithfully.

The funeral services were held at her home Revs. L. G. Horton and Walter Ela assisting the pastor, Rev. A. J. Jolly, in the conduct of the service. A quartet sang her favorite hymn, "Asleep in Jesus, blessed sleep," and a resolution of sympathy from a neighboring church was read. The remains were laid to rest in Glenwood Cemetery.

Glazier. — Mrs. Josephine Glazier was born in Union, Conn., Feb. 12, 1871, and died in West Stafford, Conn., Jan. 20, 1906.

When she was seven years of age she made her home with Mr. and Mrs. E. D. Dimock, of Stafford, Conn., and remained there until she was married, in 1893, to Mr. Herbert N. Glazier. After living some time in Stafford and Ellington, Conn., Mr. and Mrs. Glazier moved to West Stafford, where Mr. Glazier and their two children now reside.

In 1886 she entered on a Christian life, and united with the Crystal Lake Methodist Episcopal Church. When she was baptized it made such an impression on one of her friends that soon after this friend was also baptized, and united with the same church. Mrs. Glazier had an even disposition amid the turmoil and disappointments of life. Feeling that our lot is a part of Divine Providence, she accepted it with cheerfulness and served in her place with great fortitude and fidelity. She loved her home, and made it an attractive place for all members of the family and for others who might enjoy its hospitalities. Through her kindness and large sympathies she won many friends, leaving the example that one who soweth bountifully out of the treasures of the heart shall reap also bountifully.

The last five years of her life were marked with much infirmity and suffering. She kept many of her troubles to herself, manifesting a cheerful Christian spirit to the world as she moved about her daily duties. More than once she went to the borders of the valley of shadows, and gradually returned again to fight out the battle of life. At one time she said: "I would willingly go if I could take my two children, one in each hand, and we would go to the better land together." Her last sickness was brief. She intimated in it that she was acquainted with Him who beareth our sorrows and leadeth us to the haven of rest.

There was a large attendance at the funeral services, which were held in the Congregational Church at West Stafford. The services were conducted by her pastor, Rev. J. H. Allen, assisted by Rev. Mr. Monro, of the Congregational Church. The burial was in the West Stafford cemetery.

J. H. ALLEN.

Walker. — Elizabeth Walker was born, July 26, 1826, and entered into rest, Jan. 22, 1906.

Her birth and early training were among the sturdy Scotch-Irish Presbyterians of the north of Ireland; and the sterling principles in morals and religion which she then imbibed continued with her to the end of life. Coming to this country, her youth was passed at Little Falls, N. J., until her marriage in 1860 to Mr. Thomas Walker, of Portland, Conn., where her life has since been spent.

The reality of Mrs. Walker's Christian character was felt in her home, her church, and among the afflicted and needy. Church-going was her life habit; and although living at a distance, her place in the family pew was seldom vacant even when failing health would have deterred a less resolute soul. The same system was seen in the regularity with which she gave for the church's support. Her helpful counsels, too, especially those given in the home and to individuals, will long be remembered. The students of Wesleyan University who labored in Sunday-school and religious meetings in Paconsett District will recall the cheerful hospitality with which they were always welcomed in her home. Many of these are now ministers in our Conferences. She befriended many who were in needy circumstances, but was especially known as the friend of the sick and bereaved. Chastened herself by sorrow, she knew how to sympathize with others.

Four children survive her: Mr. John F., Miss Elizabeth A., and Mr. Thomas J. Walker, all of Portland; also Mrs. Mary E. Rollins, wife of Rev. Jesse L. Rollins, of the New York East Conference.

J. N. PATTERSON.

Dodge. — John P. Dodge was born in Hedgewick, Me., Feb. 15, 1836, and died at North Brooksville, Me., Jan. 9, 1906, after months of intense suffering, which he bore with Christian fortitude and patience.

Mr. Dodge had lived in Brooksville twenty-six years, where he carried on his farm and worked at his trade, which was that of a ship-carpenter. He was a man always at work, and not at all afraid of that which was hard. In fact, he had done too many hard days' work.

In 1859 he was united in marriage with Miss Lizzie Bolton. To them were born four children: Isabel, who twenty-eight years ago left her home on the earth and went away to the heavenly home; Geo. W., of Deer Isle; Edward E. and Harry G., of North Brooksville.

As a Christian Mr. Dodge was thorough. His conversion was clear, his faith strong, his hope bright, and his consecration complete. He was a trustee of the Methodist Episcopal Church at North Brooksville. Truly, the church has lost a worthy and faithful member, always at his post and anxious to do what he could. He was converted under the labors of Rev. W. A. McGraw, and received the ordinance of baptism by Rev. R. L. Nanton. An affectionate husband, a wise and thoughtful father, a kind and obliging neighbor, a humble, faithful Christian, has gone to his reward. The widow and three sons have the sympathy of the entire community in their sorrow.

The funeral was held in the Methodist Church at North Brooksville on Saturday afternoon, Jan. 13, Rev. A. B. Carter conducting the service.

A. B. CARTER.

Hoyt. — Hosea C. Hoyt was born in Northwood, N. H., June 4, 1819, and died in Newton Upper Falls, Mass., Feb. 13, 1906, aged nearly 87 years.

A very busy human life lies between these two dates. Mr. Hoyt went to Boston to "make his fortune," in early life. The awakening Spirit reached him in that city, and in 1836, at the age of seventeen, he was converted in the old Russell Street Methodist Episcopal Church.

He married Miss Mary Norris Durgin, in Newmarket, N. H., in 1841, and they resided there until they removed to Newton Upper Falls, in 1844. They transferred their membership in 1845, and at Mr. Hoyt's decease, he had had a membership in Newton of 61 years, and a membership of 70 years in the general church. During these years at Newton he held the office of class-leader (when twenty-nine years of age), Sunday-school teacher, sexton, and treasurer, and was a member of the quarterly conference more than fifty years, either as trustee or steward, and often both at one and the same time, and was seldom absent, according to the records. A half-century in continuous service in the same church quarterly conference is surely an unusual record. He outlived all his

"Knowledge is power" — if you use it. It is not the possession, but the application of the knowledge that produces results. If you are convinced that it is wrong to suffer with headache, because pain weakens and destroys the brain nerves, and you make no effort to relieve it, this knowledge has no power. But if you know that Dr. Miles' Anti Pain Pills will stop headache in a few moments, and you take the remedy, your knowledge is power, because it has produced results. Use this knowledge, and take Dr. Miles' Anti Pain Pills whenever you suffer from neuralgia, backache, rheumatism, sciatica, or pain in any part of the body, and they will bring relief. It taken when you feel the attack coming on, they stop the progress of the attack and save prolonged suffering. This is applied knowledge, which is power. Druggists everywhere guarantee Dr. Miles' Anti Pain Pills, and will return the price of the first box if they fail to benefit.

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early associates, and lived to see their sons take their fathers' places in the board.

Mr. Hoyt's home was the Methodist ministers' "hotel," and these pioneers were always welcomed to the family board by him and his devoted wife. He subscribed for ZION'S HERALD the year of his marriage (1841), and hence, at his death, he had taken this church paper sixty-five consecutive years — a splendid example for the offshoot of today. This long and busy life in the community and the church was greatly appreciated by his associates, but must be estimated at its full value by a higher than human wisdom. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

Mr. Hoyt left one son and one daughter, Mrs. Walter Chesley, and two grandchildren — Mary A. Chesley, of Newton Upper Falls, and Harold C. Hoyt, of Auburndale. His wife preceded him to the better land, Jan. 30, 1900.

O. W. SCOTT.

Ross. — Mrs. Sophia Ann Ross, daughter of Mr. Eben Smith, of Halifax County, Nova Scotia, was born in Cornwallis, King's County, N. S., in 1851, and died in Jamaica Plain, Mass., Jan. 9, 1906.

Her grandfather and great-grandfather, both named Eben Smith, were born in Boston, and the latter, at the age of thirty-five, enlisted under Washington in the War of the Revolution. At the age of eighteen Miss Smith came to Boston, and very soon joined Mt. Bellingham Methodist Episcopal Church, Chelsea, then under the pastorate of Dr. L. B. Bates. In a few years, removing to Cambridge, she joined the North Avenue Church; and after staying there six years, took a transfer to Grace Church in the same city, where, in fifteen years of membership, she proved very useful, having a large class of girls under her care. Jan. 9, 1896, she was married, by Dr. C. F. Rice, to Mr. T. A. Ross, of Jamaica Plain, since which time she has been an active and much-prized member of First Church in this place. In the Sunday-school, the Epworth League, and the Ladies' Aid Society she did what she could, ready for every good word and work. She was much interested, also, in the labors of the Salvation Army and of the W. C. T. U., belonging to the latter. She was called to take the place of a mother to the family left by her predecessor in the home of Mr. Ross, and performed the office so especially well as to be very sincerely mourned at her departure by all the inmates of the household. The church also deeply mourns her, as was attested by the very large attendance at the funeral held in the meeting house, Jan. 12.

Mrs. Ross died on the tenth anniversary of her marriage, Jan. 9, after a long illness from cancer, the excruciating sufferings of which she bore with much patience. All who knew her recognized her as a very earnest, devout Christian, whose testimony in the prayer meeting and class-meeting was as greatly respected as it was confidently expected. The number of such is far too few.

JAMES MUDGE.

Warren. — Clara A. Warren was born in Rochester, N. H., Nov. 10, 1828, and passed to her reward in heaven, Feb. 20, 1906.

Miss Warren was the eldest daughter of Joseph and Olive B. Warren. She gave her heart to Jesus when a young girl, and never tired of the service of her Master whom she dearly loved. She united with the First Methodist Episcopal Church in Rochester when in her teens and remained a faithful member until translated to the church triumphant. She was one of the old-time Methodists, who loved the class-meeting and placed her work in the church before everything else. For many years she sang in the choir, raising God with her voice in song and praise.

The funeral service was held at her home, Friday, Feb. 23, and was conducted by her pastor. The Rochester male quartet rendered sev-

eral beautiful selections. The body was placed in the receiving tomb until spring, when it will be buried in the family lot in the Rochester cemetery. Two sisters, one brother, and a host of friends mourn her departure, but all feel that our loss is her gain, and that if we remain faithful as Miss Warren was faithful we shall meet her by and by in that world where there is no death. May her mantle of peace fall upon her sisters and brother and friends!

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